The Way of Buddhist Meditation

[Serenity and insight according to the Pali Canon]

With the Compliments
of
MR. N. WIJEWARDANE
Chairman
Bank of Ceylon

KHEMINDA THERA

THE WAY OF BUDDHIST MEDITATION

(Serenity and Insight according to the Pali Canon)

by

KHEMINDA THERA

"Does the road wind uphill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn till night, my friend."

CHRISTINA ROSSETTI

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by

Mr. & Mrs. Nissanka Wijewardane

To
the memory of
the venerable Paeḷāēṇē Siri Vajirañāṇa
Mahā Nāyaka Thera
Colombo, Srī Laṅkā
and to
the venerable Pāṇḍava Mahā Thera
Myin Mu Myo Sayadaw
Satipaṭṭhāna Monastery
Moulmein, Burma

"These are the four ways of luxurious living, Cunda, which conduce absolutely (*ekanta*) to weariness, dispassion, cessation, calm, super-knowledge, enlightenment (*sambodha*), extinction (*nibbāna*). What four? Here, a monk, separate from sense-desire, separate from evil states of mind enters into, and abides in, the first *jhāna* ... the second *jhāna* ... the third *jhāna* ... the fourth *jhāna*".

(And the Buddha instructs the venerable Cunda to answer adherents of other sects who may question him regarding the fruits and benefits accruing from these *jhānas*, thus:)

"Friends, those who live given to these four ways of luxurious living could expect four fruits, four benefits. What four? Here, friends, a monk, by the destruction of three fetters, is a stream-entrant, not liable to sink into unlucky existences and is assured of going through to enlightenment. This is the first fruit, the first benefit. Again, friends, a monk, by the destruction of three fetters and the reduction of lust, hate and ignorance, is a once-returner, who returns only once to this world and accomplishes the destruction of ill. This is the second fruit, the second benefit. Again, friends, a monk, by the destruction of the five lower fetters, will be reborn spontaneously (in the pure abodes), not liable to return, attaining *parinibbāna* there. This is the third fruit, the third benefit. Again, friends, a monk, by the destruction of the cankers, cankerless, mind-freed (*cetovimutti*), wisdom-freed (*paññāvimutti*), himself realizing it here and now, attains to and abides therein. This is the fourth fruit, the fourth benefit".

Pāsādika Sutta (D. III, 131 f.)

ABBREVIATIONS

A.	Aṅguttara Nikāya
D.	Dīgha Nikāya
Dh. a.	Dhammapada Aṭṭhakathā (Commentary)
M.	Majjhima Nikāya
Mp.	Manorathapūraṇī — Aṅguttara Nikāya Commentary
Pm.	Paramatthamañjūsā — Visuddhimagga Commentary
Ps.	Papañcasūdanī — Majjhima Nikāya Commentary
Pts.	Paṭisambhidāmagga
Pts. a.	Paṭisambhidāmagga Aṭṭhakathā (Commentary)
S.	Saṁyutta Nikāya
Spk.	Sāratthappakāsinī — Saṁyutta Nikāya Commentary
Sv.	Sumaṅgala-Vilāsinī — Dīgha Nikāya Commentary
Ssc.	Saṁyutta Nikāya Sub-commentary
Ud.	Udāna
Ud. a.	Udāna Aṭṭhakathā (Commentary)
Vis. Mag.	Visuddhimagga.
Th. a.	Theragāthā Aṭṭhakathā (Commentary)

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PREFACE

The source of this volume goes back to a series of articles I happened to write to *World Buddhism*, the well-known monthly, edited by the late Mr. Austin de Silva from its inception in 1951. These articles appeared in this journal beginning in July 1966 and ending in December 1970. The first two were entitled *Momentary Concentration and Purification of Mind* and though my intention was to confine myself to these two articles only, much against my will, circumstances forced me to continue writing till 1970. Owing to prolonged illness it was with much difficulty that I was able to complete the series and enter hospital for treatment.

However at the request of readers of these articles both here and abroad an attempt was made sometime ago to compile a publication on *Bhāvanā* based on the material contained in them. Unfortunately this had to be abandoned as my health did not permit it. This made me give up all hope of finishing the work when quite unexpectedly a previously unknown young, able and enthusiastic helper visited me in hospital in August 1973 and offered to arrange the material suitably which he did, I am glad to state, in about three months. I am grateful for this timely help. But he made one request: he wished to remain anonymous.

Even though this volume was ready for publication by 1974, it had to wait for want of a publisher due to the difficult times the country was passing through then. And so once more it was forced to retreat into the realm of forgotten things when, in early December last year, Mr. and Mrs. Nissanka Wijewardane very kindly offered to publish it. Since then Mrs. Oliver Weerasinghe, Mrs. Menakka Weerasinghe Bailley and Mr. A. G. Ratnapala Samaraweera have joined them in this *puññakamma.*

Shortly before his *parinibbāna* the Blessed One addressing the venerable Cunda Thera said: "I am now grown old and many are the nights I have known, long is it since I went forth, I have reached my full age, I have come to my journey's end". But of his liberating *Dhamma* he said: It is "in every way successful, in every respect complete, neither defective nor redundant, well set forth in its full extent (*sabbākāra-sampannaṁ sabbākāra-paripūraṁ anūnaṁ anadhikaṁ svākkhātaṁ kevala-paripūraṁ—Dialogues of the Buddha* III, 118)".

In helping to propogate this saving *Dhamma* the publishers have acquired much merit which they offer as a *pattidāna* to their dear departed ones. May this *puññakamma* be to them a source of happiness "in the journey from here to the goal"!

A word of thanks is also due to a number of others who were keenly interested and helped in various ways, especially Mr. Mohan Ariyaratnam who, though unacquainted with the Pali, had the manuscript accurately typed for me which greatly facilitated my work. For him it was a labour of love.

I wish to thank Mr. Lakshman de Mel for enriching this volume with the much needed English and Pali index.

Lastly I wish to thank the printers for a work well done.

KHEMINDA THERA

Vajirarama,
Bambalapitiya,
Colombo 5,
Sri Lanka,
June 16, 1980.

I. INTRODUCTION

The Teaching of the Buddha is in essence the showing forth of the true nature of sentient existence and the proclamation of the path to deliverance from the suffering inherent therein. The full range of that teaching is contained in concentrated form in the Four Noble Truths awakened to by the Buddha on the night of his enlightenment, and returned to again and again in the course of his ministry as "the sublime teaching of the Buddhas", the knowledge and vision of which can alone ensure entrance upon the stream leading to final emancipation. These four truths are, in sequence, the fact of suffering or ill (*dukkha*); its origination (*samudaya*) through the force of craving; its cessation (*nirodha*) by the abandonment of that craving; and the path (*magga*) that leads to the cessation of suffering. The first three truths pertain particularly to the domain of doctrine: they give the disciple just enough information to make him aware of the tangle of suffering in which his existence is entangled and the possibility of disentangling it; the rest, comprised in the fourth truth, lies within the domain of practice. In so far as it is a practical discipline, then, the Buddha's Teaching can be described as a system of training directed to the cessation of suffering. It is this cessation of suffering that is indicated by the word "nibbāna" and the practice efficacious for this end is the Noble Eightfold Path, to wit: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These eight path-factors, as we will see, themselves represent an expansion of three basic categories of training: Morality or Virtue (sīla), Concentration (*samādhi*) and Wisdom (*paññā*). If the eightfold path is the core of the Buddhist doctrine, then contemplation is the core of the eightfold path, for it is only through the practice of centemplation, securely supported by virtue, that wisdom can arise, dispelling the darkness of unknowing, consuming the defilements, and bringing about the realization of nibbāna which is the ultimate goal of the Teaching.

The word for contemplation in Pali, the language of the Buddhist canonical texts, is *bhāvanā*, a term which literally means development. There are two things that are to be developed in the course of Buddhist contemplation: serenity (*samatha*) and insight (*vipassanā*). *Samatha-bhāvanā*, the development of calm or serenity, consists in the progressive unification of the mind by fixing it upon a single object of salutary nature suppressing therewith unwholesome states obstructing its arising. The fruition of *samatha-bhāvanā* is the attainment of *samādhi*, concentration, a state of unification of mind characterized by the absence of mental wandering and agitation and permeated by a sense of clarity and inward tranquility. Since the development of serenity thus comes to fulfilment in *jhāna-samādhi*, the course of practice itself is sometimes referred to as the

samādhi-system of contemplation. The second thing to be developed is insight. *Vipassanā-bhāvanā*, the development of insight, leads to the acquisition of a penetrating vision of phenomena in their essential nature by contemplating all the components of mental and material existence as impermanent (*anicca*), ill (*dukkha*) and not-self (*anattā*). Such insight, when achieved is known as *paññā* or wisdom, and this wisdom come to maturity, brings about the attainment of the various stages of sanctity, culminating in the realization, even in this present life, of complete emancipation from all fetters, both human and divine.

Since the Buddha taught a great many disciples in accordance with their individual temperaments and stages of progress, it is not surprising to find that Buddhist contemplation is a subject of vast complexity. Not only is the general practice of contemplation divided into two systems, *samatha* and *vipassanā*, but each system in turn is an intricate whole comprising a variety of approaches, objects and applications. Nevertheless, the subject of Buddhist contemplation, though certainly complex, is not haphazard, but involves those elements of structure, order and pattern necessary to constitute it into just what it purports to be; an exact and unwavering path to the extinction of ill. It is the aim of the present work to uncover the pattern that underlies the progressive development of contemplation as that discipline was originally taught by the Buddha himself. In particular, our presentation is directed to determining the precise relationship between its two systems *samatha-bhāvanā*, the development of serenity, and *vipassanā-bhāvanā*, the development of insight. The outcome, to state our conclusion in advance, will be an insistence upon the importance, indeed the necessity, of *sammāsamādhi*, Right Concentration, in the form in which it is defined in the *suttas*—as the four *jhānas* for the successful completion of the contemplative process in the correct and orthodox manner. Such an insistence is especially imperative at the present time when a proliferation of Buddhist schools of contemplation have appeared disclaiming the necessity for *jhāna*, some even going so far as to deride the practice of *jhāna* as an infiltration from outside systems. The general motive behind this disregard for the *jhānas*, so typical of this age of speed and restlessness, is an eagerness to get to the practice of *vipassanā* without being detained by the slower and seemingly more difficult task of developing *samatha*. In their recognition of the importance of *vipassanā* and of its unique place in the Buddha's dispensation, such schools of contemplation are perfectly correct; for it is only *vipassanā*—in the sense of direct insight into the transient, unsatisfactory, and 'not-self' nature of sentient existence—that leads to the permanent eradication of the defilements. *Vipassanā*, however, does not arise in a void, but upon secure foundations in the absence of which there can be no genuine insight but only imaginary attainments set upon the throne of truth. And the indispensable foundation for the development

of insight, its proximate cause we will see, is *sammāsamādhi* as the attainment of at least the lowest of the four *jhānas*.

The basic source for our position will be the Word of the Buddha itself as laid down in the *Sutta Piṭaka* of the Pali Canon, together with those commentaries and sub-commentaries which are in accord with the *suttas*. As the following passage clearly states, it is upon the *suttas* that the Buddha, shortly before his *parinibbāna*, conferred supreme authority in respect of the *Dhamma*:

"Here, monks, a monk may say thus: "Face to face with the Blessed One, friend, have I heard, face to face with him have I received this. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher.

"Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the *Sutta* and compared with the *Vinaya*. When placed beside the *Sutta* and compared with the *Vinaya*, should they not fit in with the *Sutta*, nor accord with the *Vinaya*, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks you should reject it. If they fit in with the *Sutta* and accord with the *Vinaya* then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that monk'. Monks, understand this as the first Great Appeal to Authority.

"Again, monks, a monk may say: 'In such a and such residence lives a community of monks with an elder, a leader. Face to face with that community of monks have I heard, face to face with it have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled ... Monks, understand this as the Second Great Appeal to Authority.

"Again, monks, a monk may say. 'In such a and such residence live many elder monks, of great knowledge who have mastered the tradition (*āgama*), Dhamma-bearers, Vinaya-bearers, tabulated summary-bearers. Face to face with these elders have I heard, face to face with them have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled ... Monks, understand this as the Third Great Appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a monk, an elder, of great knowledge, who has mastered the tradition, a Dhamma-bearer, a Vinaya-bearer, a tabulated summary bearer. Face to face with this elder have I heard, face to face with him have I received it. This is the *Dhamma*, this is the *Vinaya*, this is the message of the Teacher'. Monks, the

speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the *Sutta* and compared with the *Vinaya*. When placed beside the *Sutta* and compared with the *Vinaya*, should they not fit in with the *Sutta*, nor accord with the *Vinaya*, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that elder'. Thus, monks, you should reject it. If they fit in with the *Sutta* and accord with the *Vinaya*, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that elder'. Monks, understand this as the Fourth Great Appeal to Authority".[1]

Since the *suttas* are thus invested by the Buddha himself with ultimate authority on matters of *Dhamma*, before deciding on any system of contemplation, ancient or modern, that claims to lead the doer of it to the destruction of ill, let us consider what the *suttas* themselves teach on this subject. It is with the aim of arriving at a conclusion in conformity with the Buddha's instructions that the present work, consisting mostly of appropriate *sutta* passages along with their commentarial explanations, has been undertaken. The text itself is divided into two parts. In the first part we will analyze the various formulations for the progressive development of contemplation to show the proper relation of its components. In the second part we will investigate a number of passages which seem on the surface to allow the dispensability of *jhāna*, but upon a more probing scrutiny are found to confirm its necessity. At times the need for precision in handling such a delicate subject has forced us to use terminology the general reader may find rather technical, but we have sought to remedy any difficulty this might create by sufficient repetition and presentation of the same material from a number of perspectives.

A Note on Terminology: Given the precise demarcation of the Pali words used in connection with contemplation and the inevitably different and more variable range of meaning attached to their English renderings, it is doubtful whether any exact equivalent system could be devised that would prove completely satisfactory. For the sake of clarity we have tried to handle the terminology of contemplation consistently in the following fashion. The term *jhāna*, which we have previously translated as meditation, is here left untranslated throughout. *Samādhi*, *Samatha*, and *vipassanā* have either been left untranslated or rendered by concentration, serenity, and insight, respectively. *Bhāvanā* has been rendered most often as development, sometimes as contemplation. Other technical terms will be either explained as they occur, or provided with their Pali originals in parenthesis.

1. A. II, 168-170; D. II, 124-26.

II. THE GRADUAL PROGRESS

(a) The Three Aggregates

A fundamental principle in the Buddha's Teaching is the doctrine that things arise only in dependence upon causes and conditions. When the appropriate causes and conditions for the arising of a particular phenomenon are present, that phenomenon will arise; when these causes and conditions are absent it will not arise. This principle applies no less to the process of training in the Buddha's dispensation than to the origination and cessation of suffering or ill covered by the more usual formulation of the doctrine of "dependent arising" (*paṭicca-samuppāda*). The Buddha's training is a sequential training. Final deliverance from suffering cannot be achieved by the mere wish. Deliverance rests upon the completion of the necessary course of practice, and this course of practice itself unfolds as a graded series of stages standing to each other in the relation of essential support. Thus progress in the Dhamma, the Buddha explains, is gradual: "Just as, Pahārāda, the great ocean deepens gradually, shelves gradually, slopes gradually, with no abrupt precipice, even so, Pahārāda, in this Doctrine and Discipline it is through gradual training, gradual work and gradual practice that true penetration of knowledge occurs, not abruptly".[2]*

The gradual progress in the *Dhamma* follows a certain order, each step of which is necessary for the attainment of the succeeding step, and the total series of which is necessary for the attainment of the proper goal. Though this sequence of stages is one, the *suttas* present us with a number of formulations of that sequence, differing not in essence but only in the degree of detail into which they dissect it. The most comprehensive, because the least particularized, formulation is that of the Three Aggregates (*tayo khandhā*), also known as the Threefold Training (*tividha sikkhā*): the aggregate of Virtue (*sīlakkhandha*), the aggregate of Concentration (*samādhikkhandha*), and the aggregate of Wisdom (*paññākkhandha*). All the more specific formulations of the path to deliverance—the Noble Eightfold Path, the Seven Purifications, the Invariable Sequence—are, we shall see, included in these three groups. In fact, the commentary to the *sutta* cited above explains the gradual progress itself in terms of the threefold discipline:

"'True penetration of knowledge occurs not abruptly': step by step, and not in the manner of a jumping frog, does a person progress on the noble path. Having fulfilled Virtue first, then

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2. A. IV, 200-1: Seyyathā pi Pahārāda mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro na āyataken' eva papāto, evam eva kho Pahārāda imasmiṁ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā na āyataken' eva aññā paṭivedho.

* Ven. Soma Thera's translation.

Concentration, and after that Wisdom, does one attain full sanctitude (*arahatta*) in the Buddha's Doctrine".[3]*

Since the formulation of the Three Aggregates occupies so basic a position in the Buddha's scheme of liberation, an examination of each training group and of the reason for their arrangement makes first claim upon our attention.

The Three Aggregates form the nucleus out of which evolve the eight factors that make up the Noble Eightfold Path. Therefore the more specialized division is incorporated in the more general. "It is not, friend Visākha, the Three Aggregates that are comprised within the Noble Eightfold Path, but rather it is the Noble Eightfold Path that is comprised within the Three Aggregates".[4] This being so, the key to understanding the three aggregates lies in the Path-factors that constitute each group. The first aggregate, that of Virtue (*sīla*), comprises the three factors of Right Speech, Right Action and Right Livelihood. To fulfil the required Virtue, the disciple must abstain from wrong ways of speech—from falsehood, slander, harsh language, and idle chatter—and must speak only what is true, conducive to harmony, gentle and significant. He must abstain from intentional destruction of life, stealing and sensual misconduct, and act instead in ways that are harmless, honest and pure. And again he must follow a livelihood that does not entail harm and suffering for others. Other formulations of Virtue include the Five Precepts (*pañcasīla*) regularly undertaken by Buddhist lay devotees as a minimal standard of proper Buddhist conduct, the stricter Eight Precepts (*aṭṭhaṅga-sīla*) observed on the Buddhist holy days and occasions of voluntary self-discipline and the Ten Precepts (*dasa-sīla*) of novices and the full set of obligations binding on a bhikkhu, a fully ordained monk. The bhikkhu seeking completeness in his moral purification is expected to conform to the purified fourfold Virtue codified on the basis of the *suttas*: (1) purity in observance of the rules and regulations of the *Pātimokkha*, the ethical code that governs the monastic way of life; (2) restraint of the senses, preventing them from pursuing external stimuli that may excite the mind in ways harmful to the spiritual life; (3) purity of livelihood, interpreted to mean that the monk should not support himself in ways incompatible with his vocation; (4) purity in the use of the requisites of robes, almsfood, lodgings and medicine.

While the practice of Virtue is thus formulated in terms of various codes of conduct, it is not intended that Virtue consists in the mere

3. Mp. (Ven. Dharmārāma Nāyakathera's Sinh. ed.), p. 762: Na āyatakena aññāpativedho ti maṇḍūkassa uppatitvā gamanaṁ viya āditova sīlapūraṇādiṁ akatvā arahattapativedho nāma natthi paṭipāṭiyā pana sīlasamādhipaññāyo pūretvā va sakkā arahattaṁ pattun ti attho. *Ven. Soma Thera's translation.

4. M. I, 301: Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā tīhi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito.

mechanical observance of rules. The rules are set forth as guides to conduct and the right course of outward conduct is insisted upon essentially as a means of purifying the mind from which one's actions flow. The primary purpose of Virtue in the Buddha's Dispensation is as a support for Concentration, the second aggregate. Concentration is concerned with the task of purifying the mind of the manifest defilements, thereby elevating it to higher, more serene, blissful, and radiant states of consciousness. Such purification is not possible unless the coarser expressions of defiled mental states through the channels of action, speech, and thought are restrained. The means of this restraint is Virtue, the practice of moral purity. When a strong foundation of Virtue is established the mind is purged of its lower tendencies and comes to be endowed with self-confidence, absence of remorse, fearlessness, and inward purity and serenity. So endowed the mind is a fit instrument of transformation to higher levels of consciousness and the subsequent illumination of Wisdom. Therefore the Buddha urges his disciples to cultivate Virtue as their basis:

"Monks, should a monk desire to attain the four *jhānas* which constitute the higher consciousness, those blissful dwellings in this present state, he must fulfil the moral Virtues ... Should he desire those peaceful emancipations which transcend form ... the various psychic powers ... the stages of sanctity culminating in the destruction of the cankers (*āsavā*) he must fulfil the moral Virtues (*sīlesv' ev' assa paripūrakārī*)".[5] When a strong foundation in Virtue is secured the gradual training passes on to its next phase, that of Concentration. The aggregate of Concentration (*samādhikkhandha*), so named after its chief component, is constituted by the three path-factors of Right Effort, Right Mindfulness and Right Concentration. Right Effort is the fourfold exertion to abandon unwholesome states of mind already arisen, to prevent the arising of unwholesome states not yet arisen, to arouse wholesome states not yet arisen, and to maintain and develop wholesome states already arisen. Right Mindfulness involves the application of mindfulness (*sati*) and full awareness (*sampajañña*) to the totality of phenomena comprised within the four groups of body (*kāya*), feelings (*vedanā*), mental states (*citta*), and ideas (*dhammā*). Within the Concentration group Right Effort and Right Mindfulness fulfil an essentially supportive role, the former by exerting the mind, the latter by balancing it. What they support is the third factor of the group, which thereby marks its end and culmination, Right Concentration (*sammāsamādhi*). Right Concentration is defined quite precisely by the Buddha in terms of the attainment of four states of sublime consciousness called the *jhānas*:

"What, monks, is Right Concentration? Herein, monks, a monk separate from sense desires, separate from evil states of mind, attains

5. M. Sutta No. 6 condensed.

to, and abides in, the first *jhāna*, which is accompanied by applied and sustained thought with joy and bliss born of detachment. Stilling applied and sustained thought, he attains to, and abides in, the second *jhāna*, having internal tranquillity and singleness of mind, without applied and sustained thought, full of joy and bliss born of concentration. With the fading away of joy, he attains to, and abides in, the third *jhāna*, in equanimity, mindful and fully aware, experiencing bliss with his body, and of whom the Noble Ones say: "He abides in happiness who has equanimity and is mindful". Abandoning ease and pain, and with the disappearance of previous happiness and unhappiness, he attains to, and abides in, the fourth *jhāna*, which is neither pleasant nor painful, and is the utter purity of mindfulness due to equanimity. This, monks, is called Right Concentration".[6]

The commentary to this definition given by the Buddha in the *Mahāsatipaṭṭhāna Sutta* adds: " 'Monks, this is called Right Concentration' means in the former portion mundane, in the later portion supramundane".[7] This comment refers to the fundamental distinction between the mundane (*lokiya*) Concentration that occurs during the stage of practice leading up to the noble attainments and the supramundane (*lokuttara*) Concentration that occurs as a factor of the noble supramundane path. In addition to the four *jhānas*, the *suttas* also speak of four other states of sublime consciousness pertaining to Concentration which arise by transcending even the subtle perception of form that remains in the fourth *jhāna*. These four *arūpa* or " formless" states, named after the object which serves as their basis, are: the "sphere of infinite space", the "sphere of infinite consciousness", the "sphere of nothingness", and the "sphere of neither perception nor non-perception". Together with the four *jhānas* previously defined, these make up the "eight attainments" (*aṭṭhasamāpattiyo*) frequently referred to in the commentaries as the components of Concentration.

Concentration, the product of serenity-development, is not, in the Buddha's dispensation, an end in itself. The bright luminous mind that emerges from the states of *jhānic* attainment is an instrument to be used for a further end. That end is Wisdom (*paññā*), the

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6. D. II, 313: Katamo ca bhikkhave sammā-samādhi? Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamajjhānaṁ upasampajja viharati. Vitakka-vicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodi-bhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyajjhānaṁ upasampajja viharati. Pītiyā ca virāgā upekhako viharati sato ca sampajāno sukhañ ca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti: 'upekhako satimā sukha-vihārī' ti tatiyajjhānaṁ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva-somanassa-domanassānaṁ atthagamā adukkhaṁ asukhaṁ upekhā-sati-pāri-suddhiṁ catutthajjhānaṁ upasampajja viharati. Ayaṁ vuccati bhikkhave sammā-samādhi.

7. Sv. III, 804: Ayaṁ vuccati bhikkhave sammāsamādhī ti ayaṁ pubba-bhāge lokiyo apara-bhāge lokuttaro sammāsamādhī ti vuccati.

third and culminating stage in the threefold training. Wisdom comprises the first and second factors of the Eightfold Path, Right View and Right Thought. Like Concentration, Wisdom is twofold, mundane and supramundane. Mundane Wisdom is the insight (*vipassanā*) that is developed during the earlier portion of practice by contemplating mental and material phenomena as impermanent (*anicca*), suffering or ill (*dukkha*), and not-self (*anattā*). Supramundane Wisdom is the wisdom that constitutes a factor of the supramundane path which brings about the realization of the stages of sanctity. In brief this wisdom consists in the knowledge of the Four Noble Truths and the establishment of thoughts of renunciation, harmlessness, and non-injury.

We thus see that the Three Aggregates are presented in a particular order. The reason for this order is that each aggregate is the necessary condition for the one that follows it. To call one thing the necessary condition for something else is to say that in the absence of the former the latter cannot occur. Thus Virtue is the necessary condition for Concentration because without Virtue it is impossible to achieve the Right Concentration of the Noble Eightfold Path. And Concentration is the necessary condition for wisdom because without this Right Concentration it is impossible to achieve wisdom. This order has been established by the Buddha. Therefore it must not be interfered with either by altering the sequence prescribed by the Master or by skipping any item.

Nevertheless, some teachers of contemplation in the present day deny that concentration is essential and hold that the training can proceed directly from Virtue to insight development; other teachers, without going so far as to delete the requisite of Concentration altogether, attempt to modify its definition in such a way that the attainment of *jhāna* is rendered superfluous. In doing so they contravene the course of training laid down by the Buddha and set forth time and again in the *suttas* and commentaries. But that our position may come to rest on more than appeals to ancient and perhaps antiquated authority, let us try to see the reasons behind the training course laid down by the Buddha. For the teaching of the Buddha is *opanayika*, it is designed to lead one onward to a specific end, the extinction of suffering or ill. There is a reason, therefore, behind every phase of the training, a reason for every inclusion and every exclusion. When these are brought to light it will be seen why Concentration cannot be dropped from the training, and why that Concentration must involve the first *jhāna* as a minimum.

The basic reason why Concentration is necessary as a foundation for Wisdom is because it cleanses the mind of the unwholesome states that impede the functioning of insight. These unwholesome states are designated the Five Hindrances (*pañca-nīvaraṇa*). In

the following *sutta* the Buddha declares what these hindrances are and why they should be abandoned.

"Sense-desire, monks, is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); ill-will is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); rigidity-and-torpor is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*) agitation-and-anxiety is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*); and uncertainty is an obstruction (*āvaraṇa*), a hindrance (*nīvaraṇa*).

"Monks, these are the five obstructions and hindrances which grow in and up over the mind (*cetaso ajjhārūhā*) and weaken wisdom.

... "Surely, monks, that a monk without abandoning these five obstructions and hindrances which grow in and up over the mind and weaken wisdom would, (thus) enfeebled (*abalāya*) and weakened (*dubbalāya*) in wisdom, know his own welfare, another's welfare, or the welfare of both, and realise the excellence of knowledge and vision befitting the noble ones, transcending the human state, is not possible.

... "Surely, monks, that a monk after abandoning these five obstructions and hindrances which grow in and up over the mind and weaken wisdom would, (thus) strong with wisdom, know his own welfare, another's welfare, or the welfare of both and realise the excellence of knowledge and vision befitting the noble ones, transcending the human state, is possible".[8]

The commentary explains: "'Grow in and up over the mind (*cetaso ajjhārūhā*)' means grow in and up over the mind (as a parasite plant splitting and choking a tree) (*cetaso ajjhārūḷhā*); 'weaken wisdom' means in the sense of preventing the arising of insight-wisdom (*vipassanāpaññā*) and path-wisdom (*maggapaññā*) they weaken wisdom; what wisdom arises mixed together with these (hindrances), —that they weaken means 'weaken wisdom'.

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8. A. III. 63-64: Pañc' ime bhikkhave āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalīkaraṇā. Katame pañca?

Kāmacchando bhikkhave āvaraṇo nīvaraṇo cetaso ajjhārūho paññāya dubbalīkaraṇo, vyāpādo bhikkhave āvaraṇo nīvaraṇo cetaso ajjhārūho paññāya dubbalīkaraṇo, thīnamiddhaṁ bhikkhave āvaraṇaṁ nīvaraṇaṁ cetaso ajjhārūhaṁ paññāya dubbalīkaraṇaṁ, uddhaccakukkuccaṁ bhikkhave āvaraṇaṁ nīvaraṇaṁ cetaso ajjhārūhaṁ paññāya dubbalīkaraṇaṁ, vicikicchā bhikkave āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalīkaraṇā.

Ime kho bhikkhave pañca āvaraṇā nīvaraṇā cetaso ajjhārūhā paññāya dubbalīkaraṇā.

So vata bhikkhave bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhārūhe paññāya dubbalīkaraṇe appahāya abalāya paññāya dubbalāya attatthaṁ vā ñassati parattham va ñassati ubhayatthaṁ vā ñassati uttariṁ vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatī ti n'etaṁ ṭhānaṁ vijjati.

... So vata bhikkhave bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhārūhe paññāya dubbalīkaraṇe pahāya balavatiyā paññāya attatthaṁ vā ñassati parattham vā ñassati ubhayattham vā ñassati uttariṁ vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatī ti ṭhānam etaṁ vijjati.

" 'Enfeebled' means the state of being wrapped up in the five hindrances (*pañcanīvaraṇapariyonaddhattā*), with strength departed (*apagatabalāya*).

" 'Excellence of knowledge and vision befitting the noble ones transcending the human state' means excellence of knowledge and vision able to realise the state of the noble ones transcending the human state called the ten good ways of action (*dasa kusala-kammapatha*)". [9]

To state it in other words, the five obstructions and hindrances grow in and up over the mind, and enfeeble and weaken it in the way a parasite plant splits and chokes a tree: they prevent the arising of (i) mundane insight-wisdom (*vipassanāpaññā*) and (ii) supramundane path-wisdom (*maggapaññā*). Further they weaken any wisdom left by wrapping themselves round, and smothering it. Thus, "with strength departed", one is incapable of knowing "his own welfare, another's welfare, or the welfare of both" and, unable to rise higher than "the human state called the ten good ways of action (*dasa kusala-kammapatha*)", fails to realise "the excellence of knowledge and vision befitting the noble ones". And according to the *Saṅgīti Sutta*, "The ten good ways of action are (1) abstention from killing, (2) abstention from taking what is not given, (3) abstention from sexual misconduct, (4) abstention from lying (5) abstention from slander, (6) abstention from harsh speech, (7) abstention from gossip, (8) non-covetousness, (9) non-ill-will and (10) right view".[10]

In short, until one abandons these five hindrances no progress beyond these ten good ways of action is possible for him: no insight (*vipassanā*) attainment, and consequently, no path (*magga*) attainment. But the opposite is possible: With the five hindrances abandoned and hence "strong with wisdom", one is able to "know his own welfare, another's welfare, or the welfare of both and realise the excellence of knowledge and vision befitting the noble ones" by "transcending the human state called the ten good ways of action" with the attainment of insight-wisdom and path-wisdom.

Thus the abandoning of the five hindrances is necessary for wisdom to arise. This raises the question where, or by what means, the

9. Mp. III, 256: Cetaso ajjhārūhā ti cetaso ajjhārūḷhā. Vipassanāpaññāya ca maggapaññāya ca uppattinivāraṇaṭṭhena dubbalaṁ karontī ti paññāya dubbalīkaraṇā; ye vā etehi saddhiṁ vokiṇṇapaññā uppajjati taṁ dubbalaṁ karontī ti paññāya dubbalīkaraṇā.

Abalāyā ti pañcanīvaraṇapariyonaddhattā apagatabalāya.

Uttariṁ vā manussadhammā alamariyañāṇadassanavisesaṁ ti dasakusalakammapathasaṁkhātā manussānaṁ dhammā uttariṁ ariyabhāvaṁ kātuṁ samatthaṁ ñāṇadassanavisesaṁ.

10. D. III, 269: Dasa kusala-kammapathā. Pāṇātipātā vermaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, avyāpādo, sammā-diṭṭhi.

hindrances are abandoned. The answer is made clear in a number of texts: "The first *jhāna*, friend, is the abandonment of five factors and the possession of five factors. Here, friend, in the monk who has attained the first *jhāna* sense-desire is abandoned, ill-will is abandoned, rigidity and torpor are abandoned, agitation and anxiety are abandoned, and doubt is abandoned. And there are present applied thought, sustained thought, joy, bliss, and unification of mind".[11]

Again, the Bodhisatta initiated contemplation in the Dhamma under the Bodhi tree in just this way. After six years of the most austere forms of ascetic practice he was no nearer the goal than when he began; and he had not realised "the excellence of knowledge and vision befitting the noble ones, transcending the human state". At this point, remembering his childhood experience of attaining the first *jhāna* under the cool shade of the purple berry tree while his royal father was engaged in the ploughing festival, he asked himself, "Could this be the way to enlightenment?". And he came to the conclusion, "This indeed is the way to enlightenment". Thereafter he sat under the Bodhi tree and attained the first *jhāna*; and in due course attained the second, the third and the fourth *jhānas*. And in the first watch of the night he attained to the knowledge of remembering his past lives, in the middle watch to the knowledge of the passing away and the arising of beings, and in the last watch to the knowledge of the destruction of the cankers.[12]

But the most interesting confirmation of the necessity for the first *jhāna* is found in the following simile related by the Buddha and expanded upon in the commentary:

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11. M. I, 294-95 : Paṭhamaṁ kho āvuso jhānaṁ pañcaṅgavippahīnaṁ pañcaṅgasamannāgataṁ: Idh' āvuso paṭhamaṁ jhānaṁ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti. Vitakko ca vattati vicāro ca pīti ca sukhañ ca cittekaggatā ca.

12. M. I, 246-49 : Na kho panāhaṁ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttariṁ manussadhammā alamariyañāṇadassanavisesaṁ, siyā nu kho añño maggo bodhāyāti. Tassa mayhaṁ Aggivessana etad ahosi: Abhijānāmi kho panāhaṁ pitu Sakkassa kammante sītāya jambucchāyāya nisinno vivicc' eva kāmehi ... paṭhamaṁ jhānaṁ upasampajja viharitā, siyā nu kho eso maggo bodhāyāti. Tassa mayhaṁ Aggivessana satānusāri viññāṇaṁ ahosi: eso va maggo bodhāyāti ... So kho ahaṁ Aggivessana oḷārikaṁ āhāraṁ āhāretvā balaṁ gahetvā vivicc' eva kāmehi ... paṭhamaṁ jhānaṁ upasampajja vihāsiṁ ... dutiyaṁ jhānaṁ ... tatiyaṁ jhānaṁ ... catutthaṁ jhānaṁ upasampajja vihāsiṁ ... So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṁ abhininnāmesiṁ ... rattiyā paṭhame yāme paṭhamā vijjā adhigatā, ... sattānaṁ cutūpapātañāṇāya cittaṁ abhininnāmesiṁ ... rattiyā majjhime yāme dutiyā vijjā adhigatā ... So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmesiṁ ... rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno ...

"Suppose, monk, there is a king who has a border city with gates ... A pair of swift messengers coming from the eastern quarter questions that sentinel thus: 'Where, friend, is the lord of this city?'. And he replies: 'There, sirs, is he sitting in the middle at the cross roads'. Then that pair of swift messengers, having presented to the lord of the city the warrant of truth, went along the way they came. In like manner there come a pair of swift messengers each from the western, northern, and southern quarters and present to the lord of the city the warrant of truth, and return along the way they came. Monk, this is a simile made by me for clarifying the sense; this is the meaning. Monk, 'the city' is a name for this body consisting of the four great primaries, born of mother and father, grown on gruel and sour milk, subject to impermanence, abrasion and rubbing off, dissolution, and annihilation. Monk, 'six gates' is a name for the six internal sense-bases. Monk, 'sentinel' is a name for mindfulness. 'Pair of swift messengers' is a name for serenity and insight. 'Lord of the city' is a name for consciousness. 'In the middle at the cross roads' is a name for the four great primaries: extension, cohesion, heat, and motion. 'Warrant of truth' is a name for *nibbāna*. 'The way they came' is a name for the Noble Eightfold Path: Right View, ... Right Concentration".[13]

The commentary expands this simile and applies it as follows:- "... 'Six entrances' means city entrances—one, or two, or a hundred, or a thousand; here the Teacher said this for showing the six sense-doors. 'Wise' means endowed with wisdom. 'Experienced' means endowed with distinction. 'Intelligent' means endowed with what is called spontaneous wisdom. 'Eastern quarter'—the meaning should be understood taking into consideration what was said at the beginning.

"Now, in the magnificent city, the universal king possessed of the seven jewels, rules the kingdom. He had a certain border city

13. S. IV, 194-195: Seyyathāpi bhikkhu rañño paccantimaṁ nagaraṁ daḷhuddāpaṁ daḷhapākāratoraṇaṁ chadvāraṁ tatrassa dovāriko paṇḍito vyatto medhāvī aññātānaṁ nivāretā ñātānam pavesetā. Puratthimāya disāya āgantvā sīghaṁ dūtayugaṁ taṁ dovārikaṁ evaṁ vadeyya. Kaham bho purisa imassa nagarassa nagarasāmīti, so evaṁ vadeyya. Eso bhante majjhe siṅghāṭake nisinno ti. Atha kho taṁ sīghaṁ dūtayugaṁ nagarasāmissa yathābhūtaṁ vacanaṁ niyyādetvā yathāgatamaggaṁ paṭipajjeyya, pacchimāya disāya ..., uttarāya disāya ..., dakkhiṇāya disāya ..., yathāgatamaggaṁ paṭipajjeyya.

Upamā kho myāyaṁ bhikkhu katā atthassa viññāpanāya ayañcevettha attho. Nagaran ti kho bhikkhu imassetaṁ cātummahābhūtikassa kāyassa adhivacanaṁ mātāpettikasambhavassa odanakummāsupacayassa aniccucchādana-parimaddana-bhedana-viddhaṁsanadhammassa.

Chadvārā ti kho bhikkhu channetaṁ ajjhattikānaṁ āyatanānaṁ adhivacanaṁ. Dovāriko ti kho bhikkhu satiyā etaṁ adhivacanaṁ. Sīghaṁ dūtayugan ti kho bhikkhu samathavipassanānetaṁ adhivacanaṁ. Nagara sāmīti kho bhikkhu viññāṇassetaṁ adhivacanaṁ. Majjhe siṅghāṭako ti kho bhikkhu catunnetaṁ mahābhūtānaṁ adhivacanaṁ, paṭhavīdhātuyā ... vāyodhātuyā. Yathābhūtaṁ vacanan ti kho bhikkhu nibbānassetaṁ adhivacanaṁ. Yathāgatamaggo ti kho bhikkhu ariyassetaṁ aṭṭhaṅgikassa maggassa adhivacanaṁ. Seyyathīdaṁ sammādiṭṭhiyā ... pe ... sammāsamādhissā ti.

without a royal agent. And people coming said: 'In our city, O king, there is no official. Give us some official'. The king, having given a son, said: 'Go take him with you, anoint him there, establish courts of law and so on, and dwell'. They did accordingly. The prince, by associating with evil friends, became a drunkard, ravaged all the courts of law and so on, and spent his time in the middle of the city surrounded by evil-minded persons, delighting in drinking, dancing, and singing. And they came to the king and told him of it. The king commanded a wise minister: 'Go and advise the prince, have the courts of law erected and so on, anoint him and come'. 'It is not possible to advise the prince, O king. The fierce prince would even slay me', he said. Then he commanded a powerful warrior: 'You go with him; and if he (the prince) does not abide by the advice, cut off his head'. Then that minister and that warrior, who are the pair of swift messengers, went there and questioned the sentinel thus: 'Where, friend, is the lord-prince?'. 'This who is sitting in the middle at the cross roads drinking, surrounded by evil-minded persons, and enjoying sensual pleasure', he said. Now that pair of swift messengers went there, and the minister said: 'Lord, establish the courts of law and so on at once, and rule well'. The prince sat as not hearing. Then that warrior seized him by the head saying: 'If you are executing the king's order, do so; if not, just in this place I shall cut off your head', and drew the sword. Instantly the evil-minded retinue fled in various directions. Terrified, the prince accepted the message. Then they anointed him right there, raised the white canopy saying: 'Govern the kingdom rightly', presented the warrant of truth as told by the king and went along the way they came. To clarify the meaning the Blessed One said 'the eastern quarter', and so forth.

"Now, here is the application of the simile. Like the magnificent great city is the city of *nibbāna* to be regarded. Like the universal king endowed with the seven jewels is he who is endowed with the seven factors of enlightenment; the king of righteousness, the Supremely Enlightened One. Like the border city is the city of individuality. Like the evil prince in this border city is the evil intention of this monk. Like the time when the evil prince is surrounded by evil-minded persons is when this monk is possessed of the five hindrances. Like the two swift messengers are serenity subject of contemplation and insight subject of contemplation. Like the time of the seizure of the head by the great warrior is when the mind is held back, having quietened it, with the arisen first *jhāna* concentration. Like the distance of the evil-minded persons, who fled in various directions the moment the head was seized by the warrior, is the distance of the five hindrances upon the mere arising of the first *jhāna*. Like the time of the acceptance of advice saying: "I will abide by the king's command", is the time of rising from *jhāna*. Like the raising of the white canopy of him who is anointed right there by them should be known the raising of the

white canopy of freedom of the attainer of the consummate state dependent upon serenity and insight.

"In the words "Monk, 'the city' is a name for this body consisting of the four great primaries" and so on was told in full before: just the dwelling place of the consciousness-prince; in this case the body is called the city. They being (gates or) doors, the six sense-bases are doors. The state of being constantly established in mindfulness at these doors is called sentinel. The serenity-insight subject of contemplation ordered by the King of Righteousness is the pair of swift messengers. Here it should be understood that like the great warrior is serenity (*samatha*), and like the wise minister is insight (*vipassanā*) ... Like that prince in the middle of the city is serenity-insight sitting in the middle of the body at the heart material cross roads, and anointed by the messengers with the consummate state, the insight consciousness prince should be known".[14]

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14. Spk. III, 60-62: Chadvāran ti, nagaradvāraṁ nāma ekam pi hoti dve pi satam pi sahassam pi; idha pana Satthā cha-dvārika-nagaraṁ dassento evam āha. Paṇḍito ti, paṇḍiccena samannāgato. Vyatto ti, veyyattiyena samannāgato. Medhāvī ti, ṭhān' uppattika-sankhātāya paññāya samannāgato. Puratthimāya disāyā ti ādimhi bhūtam atthaṁ katvā evam attho veditabbo.

Samiddhe kira mahānagare satta-ratana-sampanno rājā-cakkavattī rajjaṁ anusāsati. Tass' ekaṁ paccanta-nagaraṁ rājāyutta-virahitaṁ. Atha purisā āgantvā 'amhākaṁ, deva, nagare āyuttako n'atthi. Dehi no kiñci āyuttakan'ti āhaṁsu. Rājā ekaṁ puttaṁ datvā 'gacchatha, etaṁ ādāya tattha abhisiñcitvā vinicchaya-ṭṭhānādīni katvā vasathā' ti. Te tathā akaṁsu. Rājaputto pāpamittena-saṁsaggena katipāhena surā-soṇḍo hutvā, sabbāni vinicchaya-ṭṭānādīni hāretvā, nagara-majjhe dhuttehi parivārito suraṁ pivanto nacca-gītābhiratiyā vītināmeti. Atha rañño āgantvā ārocayiṁsu.

Rājā ekaṁ paṇḍitaṁ amaccaṁ āṇāpesi: 'Gaccha, kumāraṁ ovaditvā, vinicchaya-ṭṭhānādīni kāretva, puna abhisekaṁ katvā, ehi' ti. 'Na sakkā, deva, kumāraṁ ovāditum. Caṇḍo kumāro, ghāteyyāpi man' ti. Ath' ekaṁ balasampannaṁ yodhaṁ āṇāpesi: 'tvaṁ iminā saddhiṁ gantvā, sace so ovāde na tiṭṭhati, sīsam assa chindā' ti. Iti so amacca-yodhā, tahiṁ idaṁ sīghaṁ dūtayugan, tattha gantvā dovārikaṁ pucchi: 'Kahaṁ, bho, nagarassa sāmikumāro?' ti.

'Esa majjhe siṅghāṭake suraṁ pivanto dhutta-parivārito gantvā ratiṁ anubhonto nisinno' ti. Atha taṁ dūta-yugaṁ gantvā, amacco 'tāva-d-eva, sāmi, vinicchaya-ṭṭhānādīni thiraṁ karitvā sādhukaṁ rajjaṁ anusāsāhi' ti āha. Kumāro asuṇanto viya nisīdi. Atha naṁ yodho sīse gahetvā, 'sace rañño āṇaṁ karosi, karohi; no ce, etth' eva te sīsaṁ pātessāmi' ti khaggaṁ abbāhi. Parivārakā dhuttā tāva-d-eva disāsu palāyiṁsu. Kumāro bhīto sāsanaṁ saṁpaṭicchi. Ath' assa te tatth' eva abhisekaṁ katvā seta-cchattaṁ ussāpetvā 'sammā rajjaṁ anusāsatū' ti rañña vuttaṁ yathābhūtaṁ vacanaṁ niyyādetvā, yathāgata-maggaṁ eva paṭipajjiṁsu. Imam attham āvikaronto Bhagavā puratthimāya disāyā ti ādim āha.

Tatr' idaṁ opamma-saṁsandanaṁ: Samiddhaṁ mahānagaraṁ viya hi nibbāna-nagaraṁ daṭṭhabbaṁ. Satta-ratana-sampanno rājā-cakka-vattī viya satta-bojjhaṅga-ratana-samannāgato. Dhamma-rājā Sammāsambuddho. Paccantima-nagaraṁ viya sakkāya-nagaraṁ. Tasmiṁ nagare kuḍḍa-rāja-putto viya imassa bhikkhuno kuḍḍa-citt' uppādo. Kuḍḍa-rāja-puttassa dhuttehi parivārita-kālo viya imassa bhikkhuno pañcahi nīvaraṇehi samangī-kālo. Dve sīgha-dūtā viya samatha-kammaṭṭhānañ ca vipassanā-kammaṭṭhānañ ca. Mahāyodhena sīsaṁ-gahita-kālo viya uppanna-paṭhama-jjhāna-samādhinā niccalaṁ katvā cittaṁ-gahita-kālo. Yodhena sīse gahita-matte dhuttānaṁ disāsu palāyitvā dūrī-bhāvo viya paṭhama-jjhānamhi uppanna-matte nīvaraṇānaṁ dūrī-bhāvo. 'Karissāmi rañño sāsanan' ti sampaṭicchita-kālo viya jhānato vuṭṭhita-kālo. Tatth'ev' assa tehi katābhisekassa seta-cchatta-ussāpanaṁ viya samatha-

As long as one is possessed of the five hindrances, being in an unfit and unreceptive state of mind, one is unable to develop insight. Therefore in the simile, when the king asked the wise minister to advise the evil-minded prince, he declined to do so saying that he feared that the fierce prince would even slay him. In other words insight has no chance at all so long as the five hindrances are not checked. It is only when the warrior of the first *jhāna* scatters the evil-minded retinue of the five hindrances that the consciousness-prince is in a fit or sober state of mind to undertake the development of insight. Therefore in the *Sāmaññaphala Sutta* the Buddha says: "So long as these five hindrances are not abandoned one considers himself as indebted, sick, in bonds, enslaved and lost in a desert track".[15]

The message of these texts is perfectly clear: the abandonment of the five hindrances is a pre-requisite for wisdom or insight to be developed, and this abandoning takes place by way of the first *jhāna* as a minimum. Thus concentration cannot be omitted from the threefold training, nor can full *jhāna* be omitted from the aggregate of concentration.

(b) **The Seven Purifications**

A second formulation for the gradual training is the progression called the Seven Purifications. This series, which provides the scaffolding for the *Visuddhimagga*, differs formally from the Three Aggregates only in its more minute analysis of the wisdom group: whereas the more basic formula treats the wisdom group as a unified whole, the more analytical breaks it up into five stages. However, in the sequence of the seven purifications the distinction between the mundane (*lokiya*) and supramundane (*lokuttara*) portions of the path is drawn with greater clarity. When this is taken into account the necessity for *jhāna* in the mundane portion of the gradual training comes to be seen with even greater cogency.

The canonical source for the seven purifications is the *Rathavinīta Sutta*. Once when the Buddha was staying at Veḷuvana in Rājagaha

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vipassanā-kammaṭṭhānaṁ nissāya arahatta-pp-ttassa vimutti seta-cchatt' ussāpanaṁ veditabbaṁ.

Nagaran ti kho, bhikkhu, imass' etaṁ cātummahābhūtikassa kāyassa adhivacanan ti ādisu pana, cātummahābhūtikassā ti ādīnaṁ padānaṁ attho heṭṭhā vitthārito va; Kevalaṁ pana viññāṇa-rāja-puttassa nivāsa-ṭṭhānattā; ettha kāyo nagaran ti vutto. Tass' eva dvāra-bhūtattā cha āyatanāni dvārānī ti. Tesu dvāresu niccaṁ paiṭṭhattā s' ti dovāriko ti. Kamma-ṭṭhānaṁ ācikkhantena dhamma-rājena pesitattā samatha-vipassanāpi sīgha-dūta-yugan ṭi. Ettha mahāyodho viya samatho, paṇḍitāmacco viya vipassanā veditabbā. Majjhe siṅghāṭako ti, nagara-majjhe siṅghāṭako. Mahābhūtānan ti, hadaya-vatthussa nissayabhūtānaṁ. Vatthu-rūpassa hi paccaya dassan' attham ev' etaṁ catu-mahābhūta-ggahaṇaṁ kataṁ. Nagaramajjhe pan- so rāja-kumāro viya sarīra-majjhe hadaya-rūpa-siṅghāṭake nisinno samatha-vipassanā, dūtehi arahattābhisekena abhisiñciatabbo vipassanā-viññāṇa-rāja-putto daṭṭhabbo.

15. D. I, 73: Evam eva kho mahā-rāja bhikkhu yathā iṇaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsavyaṁ yathā kantāraddhānamaggaṁ ime pañca nīvaraṇe appahīne attani samanupassati ...

some monks visited him. And the Buddha asked them whether they knew of any monk who, among other things, possessed the following qualities: "One who, endowed with Virtue, talks to others on the attainment of Virtue; one who, endowed with Concentration, talks to others on the attainment of Concentration; one who, endowed with Wisdom, talks to others on the attainment of Wisdom" and so on. They replied that the venerable Puṇṇa Mantāṇiputta Thera was one such.[16]

The commentary explains: "One endowed with Virtue and so on; (there) Virtue means the purified fourfold virtue; Concentration means the eight attainments which are the basis of insight; Wisdom means mundane and supramundane knowledge".[17]

Sometime later the Buddha visited Jetavana near Sāvatthi. Hearing of his arrival the venerable Puṇṇa Mantāṇiputta Thera, who was endowed with these qualities of Virtue, Concentration and Wisdom, visited the Buddha in Jetavana. On this occasion the venerable Sāriputta Thera asked him about the seven purifications. In explaining them the venerable Puṇṇa Thera used the following simile. He said: "Suppose Pasenadi, the king of Kosala, had to go from Sāvatthi to Sāketa on urgent business. And a relay of seven carriages was arranged for him to ride in. On his arrival at the palace in Sāketa, when asked by his ministers and relatives how he had travelled, he replied: 'I left the palace-gate in Sāvatthi, ascended the first carriage and, by means of the first carriage reached the second carriage; I discharged the first carriage, ascended the second carriage, and by means of the second carriage, reached the third carriage; I discharged the second carriage, ascended the third carriage and, by means of the third carriage, reached the fourth carriage; I discharged the third carriage, ascended the fourth carriage and, by means of the fourth carriage, reached the fifth carriage; I discharged the fourth carriage, ascended the fifth carriage and, by means of the fifth carriage, reached the sixth carriage; I discharged the fifth carriage, ascended the sixth carriage and, by means of the sixth carriage, reached the seventh carriage; I discharged the sixth carriage, ascended the seventh carriage and, by means of the seventh carriage, reached the palace-gate in Sāketa'.

"In just the same way, friend", said the venerable Puṇṇa Thera describing the progress of the yogi, "Purification of Virtue has for

16. M. I, 145-46: Ekamantaṁ nisinne kho te bhikkhū Bhagavā etad avoca: Ko nu kho bhikkhave jātibhūmiyaṁ jātibhūmakānaṁ bhikkhūnaṁ sabrahmacārīnaṁ evaṁ sambhāvito: Attanā ca appiccho appicchakathañ ca bhikkhūnaṁ kattā, attanā ca santuṭṭho ... pavivitto ... asaṁsaṭṭho ... āraddhaviriyo ..., attanā ca sīlasampanno sīlasampadākathañ ca bhikkhūnaṁ kattā, attanā ca samādhisampanno samādhisampadākathañ ca bhikkhūnaṁ kattā, attanā ca paññāsampanno paññāsampadākathañ ca bhikkhūnaṁ kattā, ... Puṇṇo nāma bhante āyasmā Mantāṇiputto ... evaṁ sambhāvito: Attanā ca appiccho appicchakathañ ca bhikkhūnaṁ kattā. ...

17. Ps. II, 147: Sīlasampanno ti ādisu sīlan ti catupārisuddhisīlaṁ. Samādhi ti vipassanāpādakā aṭṭhasamāpattiyo. Paññā ti lokiyalokuttaraṇāṇaṁ.

aim as far as Purification of Mind; Purification of Mind has for aim as far as Purification of View; Purification of View has for aim as far as Purification of Transcending Doubt; Purification of Transcending of Doubt has for aim as far as Purification of Knowledge and Vision of What is the Path and what is not the Path; Purification of Knowledge and Vision of what is the Path and what is not the Path has for aim as far as Purification of Knowledge and Vision of Practice; Purification of Knowledge and Vision of Practice has for aim as far as Purification of Knowledge and Vision".[13]

Here, by means of the simile of the seven carriages, the venerable Puṇṇa Mantāṇiputta Thera shows clearly that just as each carriage traverses the distance allotted to it and no further, so each purification has its own ground to cover and does not go beyond it. And just as each carriage carries the king to the next in the order in which they are arranged, so each purification carries the yogi to the next in the order they are given in the *sutta*. Therefore just as the first carriage, for instance, does not take the king direct to the third carriage to bring him back to the second and so on, so the development of the first purification, i.e. Purification of Virtue, does not entitle the yogi to develop the third purification, i.e. Purification of View, direct and then come back to the development of the second purification, i.e. Purification of Mind, after that.

The seven purifications are expanded upon at length in the *Visuddhimagga*. In the section on *Paññā*, wisdom or understanding, the relationship between the members of the sevenfold series is set forth in terms of the order of their development and the causal relation they bear to one another. After having defined the proximate cause of wisdom as concentration, because of the words, "One who is concentrated knows and sees correctly," the text goes

18. M. I, 149-50 : Tam enaṁ antepuradvāragataṁ samānaṁ mittāmaccā ñātisālohitā evaṁ puccheyyuṁ: Iminā tvaṁ mahārāja rathavinītena Sāvatthiyā Sāketaṁ anuppatto antepuradvāran ti. Kathaṁ byākaramāno nu kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyāti ... Idha me Sāvatthiyaṁ paṭivasantassa Sākete kiñcid eva accāyikaṁ karaṇīyaṁ uppajji. Tassa me antarā ca Sāvatthiṁ antarā ca Sāketaṁ satta rathavinītāni upaṭṭhapesuṁ. Atha khvāhaṁ Sāvatthiyā nikkhamitvā antepuradvārā paṭhamaṁ rathavinītaṁ abhirūhiṁ, paṭhamena rathavinītena dutiyaṁ rathavinītaṁ pāpuṇiṁ; paṭhamaṁ rathavinītaṁ nissajiṁ dutiyaṁ rathavinītaṁ abhirūhiṁ, dutiyena rathavinītena tatiyaṁ rathavinītaṁ pāpuṇiṁ; dutiyaṁ ... pāpuṇiṁ; tatiyaṁ ... pāpuṇiṁ; catutthaṁ ... pāpuṇiṁ; pañcamaṁ rathavinītaṁ nissajiṁ chaṭṭhaṁ rathavinītaṁ abhirūhiṁ, chaṭṭhena rathavinītena sattamaṁ rathavinītaṁ pāpuṇiṁ; chaṭṭaṁ rathavinītaṁ nissajiṁ sattamaṁ rathavinītaṁ abhirūhiṁ, sattamena rathavinītena Sāketaṁ anuppatto antepuradvāran ti. Evaṁ byākaramāno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyāti. Evam eva kho āvuso sīlavisuddhi yāvad eva cittavisuddhatthā, cittavisuddhi yāvad eva diṭṭhivisuddhatthā, diṭṭhivisuddhi yāvad eva kaṅkhāvitaraṇavisuddhatthā kaṅkhāvitaraṇavisuddhi yāvad eva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvad eva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvad eva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvad eva anupādā parinibbānatthā. Anupādā parinibbānatthaṁ kho āvuso Bhagavati brahmacariyaṁ vussatīti.

on to explain the development of wisdom thus: "How is it developed? Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the *soil* of this wisdom and the (first) two purifications, namely, Purification of Virtue and Purification of Mind are its *roots*, while the five purifications, namely, Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, Purification by Knowledge and Vision, are the *trunk*. Consequently one who is perfecting these should first fortify his knowledge by learning and questioning about those things that are the *soil* after he has perfected the two purifications that are the *roots*; then he can develop the five purifications that are the *trunk*. This is in brief. The details are as follows".[19]

After explaining in detail the five aggregates etc., the *Visuddhimagga* continues to explain Purification of View (*diṭṭhivisuddhi*) thus: "Now it was said earlier (Ch. xiv, 32) that he 'should first fortify his knowledge by learning and questioning about those things that are the "soil" after he has perfected the two purifications—Purification of Virtue and Purification of Mind—that are the "roots"'". Now of these, Purification of Virtue is the quite purified fourfold virtue beginning with Patimokkha restraint; and that has already been dealt with in detail in the Description of Virtue (Chs. I and II); and the Purification of Mind, namely, the eight attainments, together with access concentration, has also been dealt with in detail in all its aspects in the Description of Concentration (Chs. III and XIII), stated under the heading of 'Consciousness' (in the introductory verse). So these two purifications should be understood in detail as given there.

"But it was said above (Ch. XIV, 32) that, 'The five purifications, Purification of View ..., and Purification by Knowledge and Vision', are the "trunk". Herein 'Purification of View' is the correct seeing of mentality-materiality".[20]

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19. Vis. Mag. 443 : 5. *Kathaṁ bhāvetabbā* ti. Ettha pana yasmā imāya paññāya khandh' - āyatana-dhātu-indriya-sacca-paṭiccasamuppādādibhedā dhammā bhūmi. Sīlavisuddhi ceva cittavisuddhi cā ti imā dve visuddhiyo mūlaṁ. Diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhī ti imā pañca visuddhiyo sarīraṁ. Tasmā tesu bhūmisu tesu maggesu uggahaparipucchāvasena ñāṇaparicayaṁ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañcavisuddhiyo sampādentena bhāvetabbā. Ayaṁ ettha saṅkhepo. Ayaṁ pana vitthāro ...

For our translation of passages from the *Visuddhimagga* we have drawn from the Venerable Ñāṇamoli Thera's translation *The Path of Purification*. But where the Ven. Ñāṇamoli Thera has rendered paññā as understanding and *cittavisuddhi* as Purification of Consciousness, we have rendered them as wisdom and Purification of Mind, respectively.

20. Vis. Mag. 587 : Idāni yā imesu bhūmi-bhūtesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṁ katvā : Sīlavisuddhi c'eva cittavisuddhi cā ti dve mūla-bhūtā visuddhiyo sampādetabbā ti vuttā, tattha sīlavisuddhi nāma suparisuddhaṁ pātimokkhasaṁvarādi catubbidhaṁ sīlaṁ, taṅ ca Sīlaniddese

Thus by wisdom is meant insight; the proximate cause of insight is concentration; the aggregates, etc. are the soil of wisdom; Purification of Virtue and Purification of Mind are its roots; and the five purifications beginning with Purification of View are the trunk. Of the two roots, the root called Purification of Mind is defined as "the eight attainments together with access concentration". According to this sequence, then, the *samatha* or serenity practice of Purification of Mind must precede the *vipassanā* or insight practice of Purification of View. Just as the trunk of a tree cannot grow without its roots, so insight cannot grow until it has sent down its roots of Purification of Virtue and Purification of Mind into the soil of understanding. Or, to revert to the simile of the relay of carriages, each carriage has its own place in the relay and cannot be omitted or transferred to another place if the king is to reach his destination. Therefore the *Paramatthamañjūsā*, the commentary to the *Visuddhimagga*, gives special emphasis to the necessity for developing the second purification. Taking up the phrase "So these two purifications should be understood" in the passage cited above, it explains: "Should be enjoyed by way of realization of attainment-happiness (*samāpattisukha*) is the meaning. By mere knowledge alone one is not established in Purification of Mind. Without being established therein it is not possible to accomplish the higher purification",[21] that is, Purification of View where insight begins.

This definition of the second purification as "the eight attainments together with access" (*sa-upacārā-aṭṭha-samāpattiyo*), may be thought to imply that full *jhāna* is not required to fulfil Purification of Mind but that access concentration is alone sufficient. However, there are strong grounds for rejecting this inference. Firstly, the term access concentration (*upacāra samādhi*) does not occur in the *suttas* but is of scholastic coinage, first appearing in the commentaries; thus the substitution of access for full concentration does not enjoy canonical corroboration. But further, the commentaries themselves take pains to indicate in a number of places that access concentration is not to be granted an independent status or to be regarded as a substitute for full *jhāna*. For example, whereas the *Visuddhimagga* defines the term "mind" (*citta*) in the *Saṁyutta Nikāya* verse that provides its basis as concentration, and then proceeds to treat this latter as the eight attainments together with access, the original comment on the verse in the *Sāratthappakāsinī* defin s the term

vitthāritam eva, cittavisuddhi nāma sa upacārā aṭṭha samāpattiyo, tā pi cittasīsena vutta-Samādhiniddese sabbākārena vitthāritā eva. Tasmā tā tattha vitthāritanayen' eva veditabbā.

Yaṁ pana vuttam : diṭṭhivisuddhi ... ñāṇadassana-visuddhī ti imā pañca visuddhiyo sarīau ti, tatta nāmarūpānaṁ yāthāvadassanaṁ diṭṭhivisuddhi nāma.

21. Pm. (Burmese Chaṭṭha Saṅgāyanā ed. Vol. *II*, 353). Veditabbā ti vā samāpattisukhādigamavasena anubhavitabbā ti attho. Na hi kevalena jānanamattena cittavisuddhiyaṁ patiṭṭhito nāma hoti. Na ca tattha apatiṭṭhāya uparivisuddhiṁ sampādetuṁ sakkā ti.

simply as "the eight attainments".[22] All that the *Visuddhimagga* has done is to broaden its scope to allow room for access concentration. But by placing it in association with the eight attainments it avoids ascribing to it an independent existence; thus consistency is maintained with the explanation of the *sutta* commentary. What is required by the *Visuddhimagga* is the eight attainments *together with* access, *not* the attainments *or* access. Again, the *Saddhammappakāsinī* and the *Sumaṅgala-vilāsinī* define the second purification thus: "Purification of Mind is the thoroughly mastered eight attainments, the proximate cause of insight".[23] Here we see two important points: (1) No mention at all is made of access concentration, but Purification of Mind is defined solely in terms of the eight attainments. (2) This Purification of Mind consisting just in the eight attainments is called the proximate cause of insight. Since an event depending upon a proximate cause can only occur when that proximate cause is present, and never when it is absent, the development of insight requires previous development of the eight attainments with first *jhāna* as a minimum. Without even this minimal requirement satisfied, Purification of Mind is not fulfilled and no true insight is possible.

The reason Purification of Mind thus defined must precede the cultivation of insight beginning with Purification of View is the same that compels the insertion of Concentration between Virtue and Wisdom in the three aggregates: because insight or wisdom cannot arise when the mind is obstructed by the five hindrances. These, we have seen, grow in and up over the mind and weaken wisdom. To remove these is a task that can be accomplished only by the development of serenity (*samatha*) to the level of the first *jhāna*. To be sure, in access concentration the hindrances are temporarily absent. But the power of suppressing the hindrances in access concentration is not sufficient to provide a proximate cause for insight.

The difference between the abandoning of the hindrances by way of access and *jhānic* concentration is described in the *Visuddhimagga* in the following manner:

"Herein, the mind becomes concentrated on the plane of access by the abandonment of the hindrances, and on the plane of obtainment by the manifestation of the *jhāna* factors. The difference between the two kinds of concentration is this. The factors are not strong in access. It is because they are not strong that when access has arisen, the mind now makes the sign its object and now re-enters the life-continuum, just as when a young child is lifted up and stood on its feet, it repeatedly falls down on the ground.

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22. Spk. I, 50 : Citta-sisena h'ettha aṭṭha-samāpattiyo kathitā.

23. Sv. III, 1062 : Cittavisuddhī ti vipassanāya padaṭṭhānabhūtā aṭṭha paguṇa-samāpattiyo.

But the factors are strong in absorption. It is because they are strong that when absorption concentration has arisen, the mind, having once interrupted the flow of the life-continuum, carries on with a stream of profitable impulsion for a whole night and for a whole day, just as a healthy man, after rising from his seat, could stand a whole day".[24]

The weakness, and therefore the disadvantage, of access as a means of abandoning the hindrances is shown here. In other words, to whatever extent the *jhāna* factors in access are weak, to that extent, in the opposite direction, the hindrances are strong. And so the yogi is constantly threatened by sudden invasion of the hindrances before he could settle down to develop unhindered the foundations of mindfulness. On the other hand the strength, and therefore the advantage, of *jhāna* as a means of abandoning the hindrances is shown in the following statement of the *Visuddhimagga*. "For even before and after the *jhāna* as well hindrances do not invade consciousness suddenly".[25] Therefore according to the commentaries it is not the abandonment of the hindrances alone that constitutes Purification of Mind, but it is the abandonment of the hindrances together with the attainment of the *jhāna* factors at the second purification.

Thus we find that the development of the Noble Eightfold Path is described in two ways: by way of the three aggregates of Virtue, Concentration and Wisdom; and by way of the Seven Purifications. By way of the three aggregates one develops firstly Virtue, secondly Concentration, and thirdly Wisdom. By way of the Seven Purifications one develops firstly Purification of Virtue, secondly Purification of Mind, and thirdly the five purifications beginning with Purification of View. It is at this third stage in both methods that the development of insight begins for all. But in both methods the first two stages, Virtue and Concentration in the one and Purification of Virtue and Purification of Mind in the other, have already been developed, for they are the distant and proximate causes respectively of the third stage.

(c) The Invariable Sequence

Further support for our contention that mundane (*lokiya*) *jhāna* is a pre-requisite to both insight development and the attainment

24. Vis. Mag. 126: Tattha upacārabhūmiyaṁ nīvaraṇappahānena cittaṁ samāhitaṁ hoti, paṭilābhabhūmiyaṁ aṅgapātubhāvena. Dvinnaṁ pana samādhīnaṁ idaṁ nānākaraṇaṁ:—upacāre aṅgāni na thāmajātāni honti, aṅgānaṁ athāmajātattā. Yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunaṁ bhūmiyaṁ patati, evam eva upacāre uppanne cittaṁ kālena nimittaṁ ārammaṇaṁ karoti, kālena bhavaṅgaṁ otarati. Appanāya pana aṅgāni thāmajātāni honti, tesaṁ thāmajātattā. Yathā nāma balavā puriso āsanā vuṭṭhāya divasam pi tiṭṭheyya, evam eva appanāsamādhimhi uppanne cittaṁ, sakiṁ bhavaṅgavāraṁ chinditva, kevalam pi rattiṁ kevalam pi divasaṁ tiṭṭhati, kusalajavanapaṭipāṭivasen'eva pavattati ti.

25. Vis. Mag. 693: Nīvaraṇāni hi jhānassa pubbabhāge pi pacchābhāge pi na sahasā cittaṁ ajjhottharanti.

of the supramundane path can be found in the sequence of stages that lifts the yogi from the plane of the commoner (*puthujjana-bhūmi*) to the plane of the noble ones (*ariyabhūmi*). The following *sutta* shows that it is not possible to attain knowledge and vision of things as they really are without right concentration in the former, mundane, portion of practice :

"Monks, when mindfulness and clear comprehension are not there, in him who lacks mindfulness and clear comprehension, the sufficing condition of conscientiousness and fear of doing evil is destroyed; when conscientiousness and fear of doing evil are not there, in him who lacks conscientiousness and fear of doing evil, the sufficing condition of restraint of the senses is destroyed; when there is no restraint of the senses, in him who lacks restraint of the senses, the sufficing condition of virtue is destroyed; when there is no virtue, in him who lacks virtue, the sufficing condition of right concentration is destroyed; when there is no right concentration, in him who lacks right concentration, the sufficing condition of knowledge and vision of things as they really are is destroyed; when there is no knowledge and vision of things as they really are, in him who lacks knowledge and vision of things as they really are, the sufficing condition of disenchantment-dispassion is destroyed; when there is no disenchantment-dispassion, in him who lacks disenchantment-dispassion, the sufficing condition of knowledge and vision of freedom is destroyed. Just as, monks, twigs, bark, sapwood, and heartwood do not come to perfection in a tree lacking branches and leaves, so, monks, when no mindfulness and clear comprehension are there, the sufficing condition of conscientiousness and fear of doing evil is destroyed ...

"When there are present mindfulness and clear comprehension, he who is endowed with mindfulness and clear comprehension, he is endowed with the sufficing condition of conscientiousness and fear of doing evil; ... when there is right concentration, he who is endowed with right concentration, he is endowed with the sufficing condition of knowledge and vision of things as they really are; ... when there is disenchantment-dispassion, he who is endowed with disenchantment-dispassion, he is endowed with the sufficing condition of knowledge and vision of freedom. Just as, monks, twigs, bark, sapwood, and heartwood come to perfection in a tree possessing branches and leaves, so, monks, when mindfulness and clear comprehension are there, he who is endowed with mindfulness and clear comprehension, he is endowed with the sufficing condition of conscientiousness and fear of doing evil ...".[26]

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26. A. IV, 336-47 : Satisampajaññe bhikkhave asati satisampajaññavipannassa hatūpanisaṁ hoti hirottappaṁ, hirottappe asati hirotappavipannassa hatūpaniso hoti indriyasaṁvaro, indriyasaṁvare asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ, sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathā-bhūtañāṇadassanaṁ, yathābhūtañāṇadassane asati yathābhūtañāṇadassana-

The commentary, referring to that of an earlier *sutta*,[27] says:

" 'Destroyed sufficing condition' means support cut off; 'knowledge and vision of things as they really are' means tender insight; 'disenchantment-dispassion' means strong insight as well as the path; 'knowledge and vision of freedom' means freedom of the consummate state and reviewing".[28]

Such a statement is not an isolated instance. The same basic theme is repeated with but minor variations of detail elsewhere in the *suttas*, particularly in the *Aṅguttara Nikāya*. The *sutta* cited above begins with the words: "When there is mindfulness and clear comprehension (*satisampajañña sati*)"; a second omits this stage and begins with the next: "When there is shame and fear to do evil (*hirottappe sati*)";[29] a third and a fourth with "virtuous man (*sīlavato*)" and goes on to "remorselessness (*avippaṭisāra*)".[30] A fifth and a sixth, i.e. the two previous *suttas*, contain the supramundane dependent arising discussed below; they too begin with "virtuous man" and go on to "remorselessness".[31] A seventh and an eighth begin with "virtuous man" and go on direct to "right concentration (*sammāsamādhi*)";[32] and a ninth begins with "restraint of the controlling faculties (*indriyasaṁvara*)" and goes on to "virtue (*sīla*)".[33] And every one of these ultimately arrives at Right Concentration (*sammāsamādhi*) which is mundane (*lokiya*) *jhāna*, and passes through the mundane stages of knowledge and vision of things as they really are (*yathābhūtañāṇadassana*) and disenchantment (*nibbidā*) before reaching the plane of the noble ones (*ariyabhūmi*) with the attainment of dispassion (*virāga*).

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vipannassa hatūpaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ. Seyyathā pi bhikkhave rukkho sākhāpalāsavipanno tassa papaṭikā pi na pāripūriṁ gacchati, taco pi pheggu pi sāro pi na pāripūriṁ gacchati, evam eva kho bhikkhave staisampajaññe asati satisampajaññavipannassa hatūpanisaṁ hoti hirottappaṁ ... pe ... vimuttiñāṇadassanaṁ.

Satisampajaññe bhikkhave sati satisampajaññasampannassa upanisasampannaṁ hoti hirottappaṁ hirottappe sati hirottappasampannassa upanisassampanno hoti indriyasaṁvaro, indriyasaṁvare sati indriyasaṁvarasampannassa upanisasampannaṁ hoti sīlaṁ, sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ. Seyyathā pi bhikkhave rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṁ gacchati, taco pi pheggu pi sāro pi pāripūriṁ gacchati, evam eva kho bhikkhave satisampajaññe sati satisampajaññasampannassa upanisasampannaṁ hoti hirottappaṁ. ...

27. A. IV, 99.
28. Mp. (Sinh. ed.) p. 732: Hatūpaniso ti chinnapaccayo; yathābhūtañāṇadassanan ti taruṇavipassanā; nibbidāvirāgo ti balavavipassanā ceva maggo ca; vimuttiñāṇadassanan ti arahattavimutti ca paccavekkhanā ca.
29. A. IV, 99.
30. A. V, 4; 314.
31. A. V, 3-6.
32. A. III, 20; 200.
33. A. III, 360.

In this context Right Concentration (*sammāsamādi*), defined as we have seen as the four *jhānas*, is clearly mundane, for it precedes by way of sufficing condition, knowledge and vision of things as they really are, the earlier stage of mundane insight; and this latter in turn precedes by way of sufficing condition disenchantment-dispassion, strong insight of the mundane order together with the supramundane path. The telescopic term "disenchantment-dispassion" (*nibbidā-virāga*) describes with the utmost brevity the process of transition by which the yogi rises from the state of the commoner (*puthujjana*) to that of the noble one (*ariya*). From it, standing in the middle of the chain of sufficing conditions, can be seen (a) a series of stages in the mundane (*lokiya*) sphere receding backwards to the very beginning of the yogi's training, and (b) another in the supramundane (*lokuttara*) sphere proceeding as far as the consummate state, the fruit, of Arahatship (*arahattaphala*). In terms of these two series, the Right Concentration of the sequence pertains to the former, mundane series; for it both precedes the attainment of the path and stands as a necessary condition for the attainment of the path.

Further light on the significance of concentration in this sequence is thrown by a parallel passage from the *Saṁyutta Nikāya*. In the *Upanisa Sutta* the Buddha asks: "What, monks, is the sufficing condition of knowledge and vision of things as they really are (*yathābhūtañāṇadassana*)?". "(And he replies:) "It should be answered, "Concentration (*samādhi*)'. Concentration, I declare, monks, is causally associated (*sa-upanisa*), not causally unassociated (*no anupanisa*). What, monks, is the sufficing condition of concentration? It should be answered, 'Happiness (*sukha*)' ".[34] The commentary explains: "Knowledge and vision of things as they really are (*yathā-bhūta-ñāṇa-dassana*) means the vision called the knowledge according to individual essence (*yathā-sabhāva-jānana-saṅkhātaṁ dassanaṁ*). By this, tender (or early) insight (*taruṇa vipassanā*) is shown. Tender insight is a synonym for the four knowledges: (i) Knowledge of determining formations (*saṅkhāra-paricchede ñāṇa*); (ii) Knowledge of transcending doubt (*kaṅkha-vitaraṇe ñāṇa*; (iii) comprehension knowledge (*sammasane ñāṇa*); and (iv) knowledge of what is and what is not the path (*maggāmagga-ñāṇa*). Concentration (*samādhi*) means basis-*jhāna* concentration (*pādaka-jjhāna-samādhi*). That is the cause (*paccaya*) of tender insight (*taruṇa vipassanā*). Happiness (*sukha*) means happiness of the earlier portion of full concentration (*appanāya pubba-bhāga-sukha*). That is the cause of basis-*jhāna*".[35] The term

34. S. II, 30: Kā ca bhikkhave yathābhūtañāṇadassanassa upanisā? Samādhīti-ssa vacanīyaṁ. Samādhi pāhaṁ bhikkhave sa-upanisaṁ vadāmi no anupanisaṁ. Kā ca bhikkhave samādhissa upanisā? Sukhan ti-ssa vacanīyaṁ.

35. Spk. Hewavitarne (Sinh.) ed. II, 40: Yathā-bhūta-ñāṇa-dassanan ti, yathā-sabhāvajānana-saṅkhātaṁ dassanaṁ. Etena taruṇa-vipassanaṁ dasseti. Taruṇa-vipassanā hi balava-vipassanāya paccayo hoti. Taruṇa-vipassanā ti saṅkhāra paricchede ñāṇaṁ khaṅkhā-vitaraṇe ñāṇaṁ sammasane ñāṇaṁ maggāmagge-ñāṇan ti, catunnaṁ ñāṇānaṁ adhi-vacanaṁ.

"earlier portion" is here used in reference to mundane *jhāna* rather than to the supramundane path, as the sub-commentary makes clear: "Happiness of the earlier portion (*pubba-bhāga-sukha*) means the happiness accompanying access *jhāna* (*upacāra-jjhāna-sahita sukha*)".[36]

The commentaries to both these *suttas*, A. IV, 336-47 and S. II, 30 above, explain knowledge and vision of things as they really are (*yathā bhūta-ñāṇa-dassana*) as tender insight (*taruṇa vipassanā*). In the *Aṅguttara sutta* happiness (*sukha*) does not occur, though Right Concentration (*sammāsamādhi*), the sufficing condition of knowledge and vision of things as they really are, does. But it is unexplained in the commentary. The *Saṁyutta sutta*, its commentary and its sub-commentary, however, make up for these omissions: (i) by showing that access *jhāna* (*upacāra-jjhāna*) arises in combination with happiness of the earlier portion of full concentration (*appanāya pubba-bhāga-sukha*); (ii) this happiness accompanying access *jhāna* (*upacāra-jjhāna-sahita-sukha*) is the cause (*paccaya*) of basis-*jhāna* (*pādaka-jjhāna*) and; (iii) the concentration of this basis-*jhāna* (*pādaka-jjhāna-samādhi*) is the cause (*paccaya*) of tender insight (*taruṇa vipassanā*) which is knowledge and vision of things as they really are (*yathā-bhūta-ñāṇa-dassana*). Thus access (*upacāra*) is connected with happiness (*sukha*) which is the sufficing condition of concentration (*samādhi*). This concentration being *basis-jhāna* (*pādaka-jjhāna*) is a step removed from access (*upacāra*) since access (*upacāra*) is its cause (*paccaya*). Therefore, the sufficing condition of tender insight (*taruṇa vipassanā*) is nothing less than *jhāna*. When the *samādhi* which is the sufficing condition of *yathā-bhūta-ñāṇa-dassana* is *pādaka-jjhāna*, whose sufficing condition is in turn *upacāra*-accompanying *sukha*, how can *sammāsamādhi* be anything less than *jhāna*?

The absence of the above set of sufficing conditions perpetuates the round of birth and death while their presence ensures the hastening out of this cycle. While this is the clear statement of these *suttas*, it derives further significance from the fact that the portion now under discussion is included in the *sutta* of the "invariable sequence" which, the Buddha declares, transports the practiser from this to the other shore.

"Monks, a virtuous man, one who is possessed of virtue, need not think, 'Let there be absence of remorse in me'. Monks, invariably there is absence of remorse in a virtuous man, in one who is possessed of virtue.

Samādhī ti pādaka-jjhāna-samādhi. So hi taruṇa vipassanāya paccayo hoti. Sukhan ti, appaṇāya pubba-bhāga-sukhaṁ. Taṁ hi pādaka-jjhānassa paccayo hoti.

36. Tīkā, Burmese (Chaṭṭha Saṅgāyanā) ed. Vol. II, p. 65 : Pubba-bhāga-sukhan ti upacārajjhāna-sahita-sukhaṁ.

"Monks, one who is free from remorse need not think, 'Let there be gladness in me'. Monks, invariably there is gladness in one who is free from remorse.

"Monks, one who is glad need not think, 'Let there be joy in me'. Monks, invariably there is joy in one who is glad.

"Monks, one who is joyous need not think, 'Let my body be tranquil'. Monks, invariably the body of one who is joyous is tranquil.

"Monks, one with a tranquil body need not think. 'Let me feel happiness'. Monks, invariably one with a tranquil body feels happiness.

"Monks, one who feels happiness need not think, 'Let my mind become concentrated'. Monks, invariably the mind of one who feels happiness is concentrated.

"Monks, one with a concentrated mind need not think, 'Let me know and see things as they really are'. Monks, invariably one with a concentrated mind knows and sees things as they really are.

"Monks, one who knows and sees things as they really are need not think, 'Let me be disenchanted with things'. Monks, invariably one who knows and sees things as they really are, becomes disenchanted with things.

"Monks, one who becomes disenchanted with things need not think, 'Let me become dispassionate towards things'. Monks, invariably one who becomes disenchanted with things becomes dispassionate towards things.

"Monks, one who becomes dispassionate towards things need not think, 'Let me realise the knowledge of emancipation'. Monks, invariably one who becomes dispassionate towards things realises the knowledge of emancipation.

"Thus, monks, dispassion has knowledge of emancipation for aim and profit, disenchantment has dispassion for aim and profit, knowledge and vision of things as they really are has disenchantment for aim and profit, concentration has knowledge and vision of things as they really are for aim and profit, happiness has concentration for aim and profit, tranquillity has happiness for aim and profit, joy has tranquillity for aim and profit, gladness has joy for aim and profit, absence of remorse has gladness for aim and profit, virtue has absence of remorse for aim and profit. Thus, monks, phenomena flow on to phenomena (*dhammā*), and phenomena fulfil phenomena, in the journey from here to the goal".[37]*

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37. A. V, 312-13 : Sīlavato bhikkhave sīlasampannassa na cetanāya karaṇīyaṁ 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṁ sīlavato sīlasampannassa avippaṭisāro uppajjati. Avippaṭisārissa bhikkhave na cetanāya karaṇīyaṁ 'pāmujjaṁ me uppajjātū' ti. Dhammatā esā bhikkhave, yaṁ avippaṭisārissa pāmujjaṁ uppajjati. Pamuditassa bhikkhave na cetanāya karaṇīyaṁ

When the *Nettippakaraṇa* calls this invariable sequence "Supramundane dependent arising (*lokuttarapaṭiccasamuppāda*)",[38] it heightens one's appreciation of the value of this and similar *suttas*.

Supramundane *jhāna* occurs on the occasion of path-entrance. The individuals who have immediately entered upon the noble path without as yet having realised the fruit are of two kinds, called in the *suttas* the faith-striver (*saddhānusārī*) and the dhamma-striver (*dhammānusārī*). The Buddha explains these two individuals in the following passage :

"Monks, the eye, ear, nose, tongue, body, and mind are impermanent (*aniccaṁ*) changeable (*viparināmiṁ*), and fickle (*aññathābhāvī*). One who has faith in this teaching and is firmly resolved in it, is called faith-striver (*saddhānusārī*). He has entered the right path (*sammattaniyāmaṁ*), entered the plane of the worthy (*suppurisabhūmi*), having transcended the plane of the commoner (*vītivatto puthujjanabhūmiṁ*); he is incapable of doing any action having done which he would be reborn in hell (*niraya*) or in the animal world (*tiracchānayoni*) or in the realm of the ghosts (*pettivisaya*); and he is incapable of passing away without realising the fruit of stream-entrance (*sotāpattiphala*).

"One who with wisdom finds pleasure to an extent in these teachings is called dhamma-striver (*dhammānusārī*). He (too) has entered the right path, entered the plane of the worthy, having transcended the plane of the commoner; he is incapable of doing

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'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṁ pamuditassa pīti uppajjati Pītimanassa bhikkhave na cetanāya karaṇīyaṁ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṁ pītimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇīyaṁ 'sukhaṁ vediyāmī' ti. Dhammatā esā bhikkhave, yaṁ passadhakāyo sukhaṁ vediyati. Sukhino bhikkhave na cetanāya karaṇīyaṁ 'cittaṁ me samādhiyatū' ti. Dhammatā esā bhikkhave, yaṁ sukhino cittaṁ samādhiyati. Samāhitassa bhikkhave na cetanāya karaṇīyaṁ 'yathābhūtaṁ pajānāmi passāmī' ti. Dhammatā esā bhikkhave, yaṁ samāhito yathābhūtaṁ pajānāti passati. Yathābhūtaṁ bhikkhave jānato passato na cetanāya karaṇīyaṁ 'nibbindāmī' ti. Dhammatā esā bhikkhave, yaṁ yathābhūtaṁ jānaṁ passaṁ nibbindati. Nibbindassa bhikkhave na cetanāya karaṇīyaṁ 'virajjāmī' ti. Dhammatā esā bhikkhave, yaṁ nibbindo virajjati. Virattassa bhikkhave na cetanāya karaṇīyaṁ 'vimuttiñāṇadassanaṁ sacchikaromī' ti. Dhammatā esā bhikkhave, yaṁ viratto vimuttiñāṇadassanaṁ sacchikaroti.

Iti kho bhikkhave virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso, nibbidā virāgatthā virāgānisaṁsā, yathābhūtañāṇadassanaṁ nibbidatthaṁ nibbidānisaṁsaṁ, samādhi yathābhūtañāṇadassanattho yathabhūtañāṇadassanānisaṁso, sukhaṁ samādhatthaṁ samādhānisaṁsaṁ, passaddhi sukhatthā sukkhānisaṁsā, pīti passaddhatthā passaddhānisaṁsā, pāmujjaṁ pītatthaṁ pītānisaṁsaṁ, avippaṭisāro pāmujjattho pāmujjānisaṁso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni. Iti kho bhikkhave dhammā ca dhamme abhisandenti dhammā ca dhamme paripūrenti apārā pāraṅgamanāyā ti.

* Ven. Soma Thera's translation, with modifications.

38. Netti-ppakaraṇa, p. 67: Es'ev' anto dukkhassā ti paṭiccasamuppādo. So duvidho : lokiko ca lokuttaro ca. Tattha lokiko 'avijjāpaccayā saṁkhārā yāva jarāmaraṇā, lokuttaro : sīlavato avippaṭisāro jāyati yāva nāparaṁ itthattāyā ti pajānāti.

any action having done which he would be reborn in hell or in the animal world or in the realm of the ghosts; and is incapable of passing away without realising the fruit of stream-entrance".[39]

The commentary explains: "'Right path (*sammattaniyāma*)' means the noble path (*ariyamagga*)".[40]

These two persons are further described in the *Papañcasūdanī*, the commentary to the *Majjhima Nikāya*: "There the dhamma-striver and the faith-striver are the two who are established in the path of stream-entrance (*sotāpattimaggaṭṭha*). As it is said (in the *Puggala-Paññatti* 15): 'Which person is dhamma-striver? The controlling faculty of wisdom (*paññindriya*) of the person practising for the realization of the fruit of stream-entrance (*sotāpattiphalasacchikiriyāya paṭipanna*) is very great (*adhimatta*); wisdom-carried (*paññāvāhī*), preceded by wisdom (*paññāpubbaṅgama*), he develops (*bhāveti*) the noble path (*ariyamagga*); this person is called dhamma-striver. The person practising for the realisation of the fruit of stream-entrance is dhamma-striver: when established in the fruit this person is called won to view (*diṭṭhippatta*). Which person is faith-striver? The controlling faculty of faith (*saddhindriya*) of the person practising for the realisation of the fruit of stream-entrance is very great (*adhimatta*); faith-carried (*saddhāvāhī*), preceded by faith (*saddhāpubbaṅgama*), he develops (*bhāveti*) the noble path (*ariyamagga*); this person is called faith-striver. The person practising for the realisation of the fruit of stream-entrance is faith-striver; when established in the fruit this person is called faith-freed (*saddhāvimutta*)".[41]

They are described further in another *sutta* thus: "Here, Mahānāma, a certain person, though he is not possessed of even

39. S. III, 225: Cakkhuṁ bhikkhave aniccaṁ viparināmiṁ aññathābhāvī' sotaṁ ... ghānaṁ ... jivhā ... kāyo ... mano anicco viparināmī aññathābhāvī.
Yo bhikkhave ime dhamme evaṁ saddahati adhimuccati ayaṁ vuccati saddhānusārī okkanto sammattaniyāmaṁ sappurisabhūmiṁ okkanto vītivatto puthujjanabhūmiṁ abhabbo taṁ kammaṁ kātuṁ yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā uppajjeyya abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.
Yassa kho bhikkhave ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti ayaṁ vuccati dhammānusārī okkanto sammattaniyāmaṁ sappurisabhūmiṁ okkanto vītivatto puthujjanabhūmiṁ abhabbo taṁ kammaṁ kātuṁ yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā uppajjeyya abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.

40. Spk. II, 346: Okkanto sammattaniyāman ti, paviṭṭho ariyamaggaṁ.

41. Ps. II. 120: Tattha dhammānusārino, saddhānusārino ti ime dve sotāpattimaggaṭṭhā honti. Yaṭh' āha: "Katamo ca puggalo dhammānusārī? Yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa paññindriyaṁ adhimattaṁ hoti paññāvāhī, paññāpubbaṅgamaṁ ariyamaggaṁ bhāveti, ayaṁ vuccati puggalo dhammānusārī. Sotāpattiphalasacchikiriyāya paṭipanno puggalo dhammānusārī; phale ṭhito diṭṭhippatto. Katamo ca puggalo saddhānusārī? Yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa saddhindriyaṁ adhimattaṁ hoti saddhāvāhī, saddhāpubbaṅgamaṁ ariyamaggaṁ bhāveti ayaṁ vuccati puggalo saddhānusārī. Sotāpattiphalasacchikiriyāya paṭipanno puggalo saddhānusārī, phale ṭhito saddhāvimutto" ti (Pug. 15).

intelligent faith in the Buddha, the Dhamma, and the Saṅgha (*na heva kho Buddhe aveccappasādena samannāgato hoti, na dhamme, na saṅghe*), nor is possessed of joyous wisdom (*na hāsapañño*), nor quick wisdom (*na javanapañño*), nor freedom (*na ca vimuttiyā*); yet has the controlling faculties of faith (*saddhindriya*), energy (*viriyindriya*), mindfulness (*satindriya*), concentration (*samādhindriya*), and wisdom (*paññindriya*); he is one who with wisdom is moderately pleased with the teachings proclaimed by the Tathāgata. Even he shall not go (*agantā*) to hell (*niraya*), the animal world (*tiracchānayoni*), the realm of the ghosts (*pittivisaya*), and the states of regress (*apāyaduggativinipāta*). Here, Mahānāma, a certain person, though he is not possessed of even intelligent faith in the Buddha, the Dhamma, and the Saṅgha, and is neither possessed of joyous wisdom, nor quick wisdom, nor freedom, yet has the controlling faculties of faith, energy, mindfulness, concentration, and wisdom; and he has mere faith in (*saddhāmattaṁ*) and mere affection (*pemamattaṁ*) for the Tathāgata. Even he, too, shall not go (*agantā*) to hell, the animal world, the realm of the ghosts, and the states of regress".[42]

The commentary explains: "'Moderately pleased with (*mattaso nijjhānaṁ khamati*)' means viewing with approval to an extent only (*pamāṇena va olokanaṁ khamati*). By this the dhamma-striver, the person standing upon the path (*magga-ṭṭha puggala*) is shown...". "'He has mere faith (*saddhāmattaṁ*) and mere affection (*pemamattaṁ*)'—by this the faith-striver, the person standing upon the path (*magga-ṭṭha puggala*), is shown".[43]

In this explanation it is shown that the attainment of the first path, either as dhamma-striver or as faith-striver, includes the five controlling faculties (*pañcindriya*) one of which is the controlling faculty of concentration (*samādhindriya*). This latter is also reckoned as the power of concentration (*samādhibala*). Since this controlling faculty arises with the entrance upon the path it is necessarily supramundane. The following *sutta* explains how the supramundane faculty of concentration arises when insight is developed by

42. S. V, 377: Idha pana Mahānāma ekacco puggalo na heva kho Buddhe aveccappasādena samannāgato hoti na Dhamme na Saṅghe na hāsapañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṁ viriyindriyaṁ satindriyaṁ samādhindriyaṁ paññindriyaṁ, tathāgatapaveditā cassa dhammā paññāya mattaso nijjhānaṁ khamanti. Ayaṁ pi kho Mahānāma puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pittivisayaṁ agantā apāyaduggativinipātaṁ.

Idha pana Mahānāma ekacco puggalo na heva kho Buddhe aveccappasādena samannāgato hoti na Dhamme na Saṅghe na hāsapañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṁ ... paññindriyaṁ. Tathāgate cassa saddhāmattaṁ hoti pemamattaṁ. Ayaṁ pi kho puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pittivisayaṁ agantā apāyaduggativinipātaṁ.

43. Spk. III, 288: Mattaso nijjhānaṁ khamatī ti, pamāṇena va olokanaṁ khamati. Iminā dhammānusāriṁ magga-ṭṭha-puggalaṁ dasseti ...

Saddhā-mattaṁ hoti pema-mattan ti, iminā saddhānusāriṁ magga-ṭṭha-puggalaṁ dasseti.

making giving up of the compounded the object, and defines tha concentration as the four *jhānas*:

"Monks, the noble disciple, having made 'giving up' the object acquires concentration, acquires unification of mind. Separate from sense desires, separate from evil states of mind, he enters, and abides in, the first *jhāna* which is accompanied by initial and sustained application of thought with joy and bliss born of detachment ... Abandoning ease and pain . . . he enters, and abides in, the fourth *jhāna*. Monks, this is called the controlling faculty of concentration".[44]

The commentary explains: " 'Having made 'giving up' the object' means having made nibbāna the object ... In this *sutta* the controlling faculties of faith, mindfulness, and wisdom are the former portion (*pubba-bhāgāni*); that of energy mixed; that of the concentration produced is said of the supramundane only".[45]

Since the supramundane faculty of concentration, here defined as the four *jhānas*, arises as a consequence of insight, and the latter depends upon the Right Concentration of the mundane portion of the path, mundane *jhāna* must necessarily precede the supramundane.

We are now in a position to take an overall view of the entire process of development. In the mundane sphere the yogi develops *jhāna* as (a) Right Concentration (*sammāsamādhi*), (b) Purification of Mind (*cittavisuddhi*), "the thoroughly mastered eight attainments, the proximate cause of insight," and (c) the concentration which is the second member of the three aggregates, consisting in the four *jhānas*. When he develops mundane concentration, the yogi joins the mundane portion of the way of the "invariable sequence", also called supramundane dependent arising because it emerges from the mundane only to plunge into the supramundane, thus transporting the yogi from the state of the commoner (*puthujjana*) through the seven stages of the learner (*sekha*) to the final stage of the adept (*asekha*) or Arahat. With *jhānic* concentration as his sufficing condition, the yogi applies himself to the cultivation of insight which is twofold: "tender insight (*taruṇavipassanā*)" consisting in knowledge and vision of things as they really are (*yathā-bhūta-ñāṇa-dassana*); and "strong insight (*balavavipassanā*)", which is disenchantment (*nibbidā*). These are the two highest attainments in the mundane sphere. When he is endowed with the summit of

44. S. V, 198 : Idha bhikkhave ariyasāvako vossaggārammaṇaṁ karitvā labhati samādhiṁ labhati cittassa ekaggataṁ. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamajjhānaṁ upasampajja viharati ... Sukhassa ca pahānā dukkhassa ca pahānā ... catutthajjhānaṁ upasampajja viharati. Idaṁ vuccati bhikkhave samādhindriyaṁ.

45. Spk. III, 234: Vossaggārammanaṁ karitvā ti, nibbānārammaṇaṁ katvā ... Imasmiṁ sutte saddhā-sati-paññ' indriyāni pubba-bhāgāni, viriy' indriya-missakaṁ, samādh' indriyaṁ nibbattitaṁ lokuttaram eva kathitaṁ.

attainment in strong insight, with immediate condition for the path of stream-entrance attainment, the yogi is called a *gotrabhū*, a changer-of-lineage, and though still a commoner is said by the Buddha to be worthy of the salutations proper to the noble ones.[46] Now, transcending the mundane, the yogi develops at the next stage dispassion (*virāga*), which is the path (*magga*). Here *jhāna* occurs again, but now in its supramundane dimension, as: (a) the controlling faculty of concentration (*samādhindriya*), (b) the power of concentration (*samādhibala*); and (c) right concentration (*sammā-samādhi*) of the supramundane Noble Eightfold Path.

Thus according to the *suttas* and commentaries mundane (*lokiya*) *jhāna* always precedes supramundane (*lokuttara*) *jhāna*.

III. The Case for Pure Vipassana

(a) *Samathayānika-Vipassanāyānika*

At the beginning of its discussion of Purification of View the *Visuddhimagga* introduces a distinction between two types of yogis, differentiated by their paths of contemplative development. These two types are called the *samathayānika*, "he whose vehicle (*yāna*) is serenity (*samatha*)", and the *vipassanāyānika*, "he whose vehicle is insight (*vipassanā*)". It is sometimes assumed that this distinction (which is found explicitly only in the commentaries and not in the *suttas*) opens the possibility for a method of practice which proceeds directly to insight without previous development of concentration by way of the *jhānas*. A close examination of the relevant texts will show that this assumption is without warrant.

Let us first turn to the passage from the *Visuddhimagga* itself. The passage follows immediately after the review of wisdom in terms of its soil, roots, and trunk. In this analogy, it will be recalled, the soil of wisdom are the aggregates, bases, elements, faculties, truths, dependent origination, etc., its roots Purification of Virtue consisting in the purified fourfold virtue and Purification of Mind consisting in the eight attainments together with access concentration, and its trunk the upper five purifications from Purification of View to Purification of Knowledge and Vision. Now the text continues:

"Herein, Purification of View is the correct seeing of mentality-materiality. One who wants to accomplish this, if, firstly, his vehicle is serenity, should emerge from any fine-material or immaterial jhāna, except the base consisting of neither perception nor non-perception, and he should discern, according to character-

46. A. IV, 373: Arahā, arahattāya paṭipanno, ... sotāpanno, sotāpannaphalasacchikiriyāya paṭipanno, gotrabhū.
Ime kho bhikkhave nava puggalā āhuneyyā ... pe ... anuttaraṁ puññakkhettaṁ lokassā ti. (=Gotrabhū ti sotāpattimaggassa anantarapaccayena sikhāppattabalavavipassanācittena samannāgato—Mp. Sinh. ed. pp. 791-2).

istic, function, etc., the jhāna factors consisting of applied thought, etc., and the states associated with them (that is, feeling, perception, and so on.) ...

"But one whose vehicle is pure insight, or that same aforesaid one whose vehicle is serenity, discerns the four elements in brief or in detail in one of the various ways given in the chapter on the Definition of the Four Elements (Ch. XI, 27ff.)".[47]*

Taken in isolation the passage appears to offer a choice between the attainment or exclusion of *jhāna* as a vehicle of practice, and thus to confirm the accessibility of insight to an individual bereft of *jhāna*. But to be correctly understood this statement must be interpreted in its actual context. It will be noted that Purification of View, where the distinction between the two vehicles is drawn, is the third purification. As such it is preceded by the first and second purifications, Purification of Virtue and Purification of Mind respectively. Before they reached the stage of insight development at Purification of View, both these yogis—the *samatha-yānika* and the *vipassanāyānika*—had attained Purification of Mind. For as the *paramatthamañjūsā* says: "By mere knowledge alone one is not established in Purification of Mind. Without being established therein it is not possible to accomplish the higher purification".[48] This second purification is defined, as we have seen, as the eight attainments together with access," and the role of access in this conjunct is preliminary, it is not an alternative. The eight attainments are the four *jhānas* and the four formless contemplations. Since the *vipassanāyānika* has completed Purification of Mind he must therefore have previously gained *jhāna*, too.

The *samathayānika* and the *vipassanāyānika* are not two kinds of yogis who just arrive from nowhere ready to develop insight. They are those who have qualified themselves to develop insight with care and preparation, the ingredients of which are : mindfulness and clear comprehension, shame and fear to do evil, restraint of the senses, virtue, and *Right Concentration*, each one of these being the basis of the next. Right Concentration is defined as the four *jhānas*, which the commentary explains as mundane in the former portion and supramundane in the later portion. And it is this mundane *jhāna* of the former portion which is the final qualifying

47. Vis. Mag. 587-88. Yaṁ pana vuttaṁ : Diṭṭhi-visuddhi ... ñāṇadassana-visuddhī ti imā pañca-visuddhiyo sarīran ti, tattha nāmarūpānaṁ yāthāvadassanaṁ diṭṭhivisuddhi nāma.

Taṁ sampādetukāmena samathayānikena tāva, ṭhapetvā nevasaññānāsaññāyatanaṁ, avasesarūpā rūpāvacarajjhānānaṁ aññatarato vuṭṭhāya vitakkādīni jhānangāni taṁ-sampayuttā ca dhammā lakkhaṇarasādivasena pariggahetabbā....

Suddhavipassanāyāniko pana ayam eva vā samathayāniko Catudhātuvavatthāne vuttānaṁ tesaṁ tesaṁ dhātuparigahamukhānaṁ aññataramukhavasena sankhepato vā vitthārato vā catasso dhātuyo pariganhāti.

* *The Path of Purification*, pp. 679-80.

48. See note 21 above.

attainment a yogi has to have before he could undertake the development of insight. With this qualification he is free to decide to be either a *samathayānika* or a *vipassanāyānika*. At this stage, considered by way of the three aggregates (*khandha*) he has fulfilled the aggregate of concentration; and considered by way of the purifications, he has fulfilled the second purification.

The difference between the two yogis who develop *vipassanā* at Purification of View is this: while the *samathayānika* enters and emerges from *jhāna* to develop *vipassanā*, the *suddhavipassanāyānika* without entering or emerging from *jhāna*, develops *vipassanā* direct. Otherwise stated (i) because at Purification of View *jhāna* does not come into the *vipassanā* of one of them, he is called *suddhavipassanāyānika*; and (ii) because at Purification of View *jhāna* comes into the *vipassanā* of the other, he is called *samathayānika*. But it should not be forgotten that both of them, in qualifying to develop *vipassanā* at this purification, namely, Purification of View, fulfilled earlier the second purification, namely, Purification of Mind, "the thoroughly mastered eight attainments, the proximate cause of insight". The two yogis were engaged only in *samatha* at Purification of Mind. Later, at the next higher purification, i.e. Purification of View, there occurs a variation for the first time in their practice. Had the future *suddhavipassanāyānika* to adopt a different procedure from that of the future *samathayānika* earlier in the development of Purification of Mind, too, it would certainly have been so stated by the authorities we have discussed here, just as they have shown the different procedure that the *suddhavipassanāyānika* follows at Purification of View. These authorities, however, have not provided or even hinted in any way at an alternate method of procedure for the *suddhavipassanāyānika* for developing Purification of Mind.

When this is taken into account we can see on what grounds the *Paramatthamañjūsā* can describe the *suddhavipassanāyānika*, the yogi who has made bare (*suddha*) insight his vehicle, as a non-*jhāna* attainer, "one who has no *jhāna* (*ajjhāna-lābhī*)".[49] Why the sub-commentary does so is merely because the *suddhavipassanāyānika*, unlike the *samathayānika*, does not enter into, and emerge from, *jhāna* to develop insight at the third purification. But this does not deny his attainment of *jhāna* at the previous purification which, as proximate cause for insight, is certainly a necessity. However, whilst the *samathayānika* repeats this *jhāna* before undertaking *vipassanā* at the third purification, the *suddhavipassanāyānika* does not, and hence in the context of insight development is rightly called a non-*jhāna* attainer.

The same consideration enables us to understand properly the following passage from the commentary to the *Dhammadāyāda Sutta*:

49. Pm. Burmese ed. vol. II, p. 474.

"'Contemplation method' means some develop insight preceded by serenity. How? Here one first produces access concentration or fixed concentration. This is serenity. He develops insight on that (serenity) and on the states associated with it by way of impermanence and so on. This is insight. Thus first is serenity and later insight; on that account it is called 'insight preceded by serenity'. In thus developing insight preceded by serenity the path in born. He pursues that path, develops, and practises it. In him thus pursuing, developing, and practising that path, the fetters are put away, and the latencies cease. Thus he develops insight preceded by serenity. Here, on the other hand, just without producing the said serenity one develops insight and so forth on the five grasping groups by Way of impermanence and so on. This is insight. To him by way of the fulfilment of insight by giving up of the states born there arises unification of mind. This is serenity. Thus first is insight and later serenity; on that account it is called 'serenity preceded by insight'. In thus developing serenity preceded by insight the path is born ... Thus one develops serenity preceded by insight. To both, the one who develops insight preceded by serenity and the one who develops serenity preceded by insight, at the moment of the supramundane path it is only serenity and insight combined. Thus should contemplation method be known".[50]

This commentary should not be taken to imply that the second yogi had not produced serenity at any stage previous to his development of insight. Every yogi develops serenity at Purification of Mind. The commentary describes only that area of development of the yogi's practice which begins with insight. The serenity that follows insight is called (i) "concentration associated with insight (*vipassanā-sampayutta samādhi*)", (ii) "concentration partaking of penetration (*nibbedhabhāgiya samādhi*)"[51] and, (iii) since this con-

50 Ps. I, 108-9 : Bhāvanānayo ti, koci samathapubbaṅgamaṁ vipassanaṁ bhāveti, koci vipassanāpubbaṅgamaṁ samathaṁ. Kathaṁ ? Idh' ekacco paṭhamaṁ upacārasamādhiṁ vā appanāsamādhiṁ vā uppādeti. Ayaṁ samatho. So taṁ ca taṁsampayutte ca dhamme aniccādīhi vipassati. Ayaṁ vipassanā. Iti paṭhamaṁ samatho, pacchā vipassanā, tena vuccati samathapubbaṅgamaṁ vipassanaṁ bhāvetī ti. Tassa samathapubbaṅgamaṁ vipassanaṁ bhāvayato maggo sañjāyati. So taṁ maggaṁ āsevati, bhāveti, bahulīkaroti. Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni pahīyanti, anusayā vyantīhonti, evaṁ samathapubbaṅgamaṁ vipassanaṁ bhāveti. Idha pan' ekacco vuttappakāraṁ samathaṁ anuppādetvā va pañcupādānakkhandhe aniccādīhi vipassati. Ayaṁ vipassanā. Tassa vipassanāpāripūriyā tattha jātānaṁ dhammānaṁ vavassaggārammaṇatā uppajjati cittassa ekaggatā. Ayaṁ samatho. Iti paṭhamaṁ vipassanā pacchā samatho, tena vuccati vipassanāpubbaṅgamaṁ samathaṁ bhāvetī ti. Tassa vipassanāpubbaṅgamaṁ samathaṁ bhāvayato maggo sañjāyati. So taṁ maggaṁ āsevati ... pe ... bhulīkaroti. Tassa taṁ maggaṁ āsevato ... pe ... anusayā vyantīhonti. Evaṁ vipassanāpubbaṅgamaṁ samathaṁ bhāveti. Samathapubbaṅgamaṁ pana vipassanaṁ bhāvayato pi, vipassanāpubbaṅgamaṁ samathaṁ bhāvayato pi lokuttaramaggakkhaṇe samathavipassanā yuganandha va hontī ti evam ettha bhāvanānayo veditabbo ti.

51. Pts. a. III, 690: Nibbedhabhāgiyaṁ samādhin ti vipassanāsampayuttasamādhiṁ.

centration partaking of penetration has "put away all stain and transcends the remaining forms of concentration, it is called higher thought (*adhicitta*)".[52] But the serenity that comes after insight is never called Purification of Mind, for this latter is the concentration consisting of *jhāna* together with access which arises before insight at the second purification. And this concentration consisting of *jhāna* together with access, because it is the "proximate cause of insight," is the common heritage of all yogis who, proceeding along the path in proper sequence, arrive at Purification of View.

In recent times attempts have been made to give the *jhāna*-dispensing approach to contemplation a foundation of orthodoxy by seizing upon the commentarial conception of "momentary concentration (*khaṇika samādhi*)" and incorporating that into the range of Purification of Mind as a substitute for full *jhāna*. However, an examination of the context in which momentary concentration occurs is sufficient to dispel any appearance of legitimacy such a move may have. Momentary concentration is defined in the *Paramatthamañjūsā* as "concentration lasting only for a moment. For that too, when it occurs uninterruptedly on its object in a single mode and is not overcome by opposition, fixes the mind immovably as if in absorption".[53]* In itself this definition is neutral with regard to the place of momentary concentration, but the passage from the *Visuddhimagga* it is intended to explicate prevents any misunderstanding: "... When, having entered upon those *jhānas* and emerged from them, he comprehends with insight the consciousness associated with the *jhāna* as liable to destruction and fall, then at the actual time of insight momentary unification of the mind arises through the penetration of the characteristics (of impermanence, and so on)".[54]*

Momentary concentration is here shown definitely and clearly to emerge specifically for the *jhāna* attainer during the actual time of insight. Hence to attempt to make momentary concentration a substitute for full *jhāna* in fulfilling Purification of Mind is inappropriate, and that for two reasons: firstly, because it occurs only after the insight of the third purification, Purification of View, which already pre-supposes completion of the second purification as its proximate cause; and secondly because even then it is the

52. Pts. a. I, 228: So sabbamalavirahito nibbedhabhāgiyo samādhi sesasamādhito adhikattā adhicittan 'ti vuccati.

53. Pm. 278; Khaṇikacittekaggatā ti khaṇamattaṭṭhitiko samādhi, so pi hi ārammaṇe nirantaraṁ ekākārena pavattamāno paṭipakkhena anabhibhūto appito viya cittaṁ niccalaṁ ṭhapeti. * *The Path of Purification*, first ed. pp. 311-12, n. 23.

54. Vis. Mag. 289. Tāni vā pana jhānāni samāpajjitvā vuṭṭhāya, jhānasampayuttaṁ cittaṁ khayato vayato sampassato vipassanākkhaṇe lakkhaṇapaṭivedhena uppajjati khaṇikacitt'ekaggatā. Evaṁ uppannāya khaṇikacitt'ekaggatāya vasena pi ārammaṇe cittaṁ samaṁ ādahanto, samaṁ ṭhapento. **The Path of Purification*, first ed. pp. 311-12.

prerogative solely of the *jhāna* attainer and thus cannot serve as a substitute for *jhāna*.

To be sure, the *Paramatthamañjūsā* mentions another type of momentary concentration called "basic concentration," but that, too, is no substitute for full *jhāna*, though for a different reason. This momentary concentration is the first unification of the mind that precedes the descent into the deeper states of concentration. It is called "mere unification of the mind" because it is "the kind of concentrating (*samādhāna*) that is undeveloped and just obtained by one in pursuit of development," and "basic concentration" because "it is the basic reason for the kinds of more distinguished concentration", to result from it, i.e. access and *jhāna*.[55]*

This momentary concentration, in contrast to the other, is too weak and undeveloped to fix the mind in *jhāna*, and therefore cannot satisfy the required Purification of Mind. Thus it can no more replace full *jhāna* than the other. Moreover, both these kinds of momentary concentration are concerned with *jhāna*: the one, basic concentration, being the basic reason for the development of the *jhānas*; the other, the concentration which flows from the experienced yogi's skill "when having entered upon those *jhānas* and emerged from them, he comprehends with insight the consciousness associated with the *jhāna* as liable to destruction and fall," the consequence to *jhāna*. Hence neither can have any place in a system of contemplation which would altogether dispense with the *jhānas*.

(b) Jhana and Satipatthana

The Buddha teaches the practice of the four *satipaṭṭhānas* or foundations of mindfulness as a unique system of contemplation leading directly to the extinction of suffering and the realization of nibbāna. The practice of *satipaṭṭhāna* consists in the four contemplations of the body (*kāyānupassanā*), feelings (*vedanānupassanā*), consciousness (*cittānupassanā*), and mental objects (*dhammānupassanā*) in the light of mindfulness (*sati*) and full awareness (*sampajañña*). Though it embraces both the *samatha* and *vipassanā* phases of contemplation, its main stress is upon the latter. However, the practice of *satipaṭṭhāna* in the mode of insight-development presupposes the previous development of serenity by way of the *jhānas*, as is made clear by the preamble to the *Satipaṭṭhāna Sutta*, to be examined below, as well as by the following two *sutta* passages:

The venerable Ānanda Thera, answering the wanderer Uttiya's question, "Will the whole world, or a half of it, or a third of it realise nibbāna?", says that just as the wise sentinel is not concerned with the question of how many enter the city, but knows that any one entering it does so through its single entrance, so the

55. Pm. 314. * *The Path of Purification* first ed. p. 349, n. 17.

Tathāgata is concerned only with how nibbāna is realised, and not with the question of how many realise it. And the venerable Ānanda Thera proceeds: "Whosoever have gone out, are going out, or will go out from this world (to nibbāna), all of them have done so (are doing so, or will do so) by giving up the five hindrances *pañca nīvaraṇe pahāya*), those impurities of the heart that weaken wisdom (*cetaso upakkilese paññāya dubbalīkaraṇe*), having their thoughts well established in the four foundations of mindfulness (*catūsu satipaṭṭhānesu supatiṭṭhcaittā*) and having developed in their real essence the seven factors of wisdom".[56]

Emphasising, as it were, this statement of the venerable Ānanda Thera, the venerable Sāriputta Thera tells the Buddha, through the knowledge that is in conformity with the Dhamma, that "all the Supremely Enlightened Ones of the past, future, and present, all of them realise supreme enlightenment by getting rid of the five hindrances, those impurities of the heart that weaken wisdom, having their thoughts well established in the four foundations of mindfulness and having developed in their real essence the seven factors of wisdom".[57] And he repeats this statement on two other occasions, namely, in the *Satipaṭṭhāna Saṁyutta* and in the *Mahāparinibbāna Sutta*.[58]

On the first two occasions the Buddha, discerning the importance of these words of the *Dhammasenāpati*, commended and exhorted him saying: "Well said, Sāriputta! Well said, Sāriputta! Wherefore, Sāriputta, you should repeat this Norm-teaching again and again to monks and nuns, to disciples, both men and women; and whatsoever silly fellows have any doubt or perplexity about the Tathāgata, when they hear my method of Norm-teaching, all such doubt and perplexity shall be abandoned.[59]*

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56. A. V, 194-95: Yaṁ pan' etaṁ bhavaṁ Gotamo abhiññāya sāvakānaṁ dhammaṁ desesi sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo ca tena loko niyyissati upaḍḍho vā tibhāgo vā ti? Evaṁ vutte Bhagavā tuṇhī ahosi ...

Atha kho āyasmā Ānando Uttiyaṁ paribbājakaṁ etad avoca:

'Tena h'āvuso Uttiya upamaṇ te karissāmi ... Tatr' assa dovāriko paṇḍito vyatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā, so tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā antamaso biḷāranissakkanamattam pi, no ca khvāssa evaṁ ñāṇaṁ hoti 'etthakā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā' ti. Atha khvāssa evam ettha hoti 'ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te imiṇā dvārena pavisanti vā nikkhamanti vā' ti. Evam eva kho āvuso Uttiya na Tathāgatassa evaṁ ussukkataṁ hoti 'sabbo ca tena loko niyyissati upaḍḍho vā tibhāgo vā' ti. Atha kho, evam ettha Tathāgatassa hoti 'ye kho keci lokamhā niyyiṁsu vā niyyanti vā niyyissanti vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṁ bhāvetvā evam ete lok mhā niyyiṁsu vā niyyanti vā niyyissanti vā ti.

57. D. III, 101.

58. S. V, 160-61; D. II, 83.

59. S. V, 161: Sādhu sādhu Sāriputta tasmā ti ha tvaṁ Sāriputta imaṁ dhammapariyāyaṁ abhikkhaṇaṁ bhāseyyāsi bhikkhūnaṁ bhikkhunīnaṁ

And the respective commentaries explain: (i) " 'Defilements of the mind' means the five hindrances defile, make impure, vex, and plague the mind. Therefore they are called defilements of the mind. 'Weakening of wisdom' means the hindrances that arise do not allow the unarisen wisdom to arise. Therefore they are called weakeners of wisdom".[60] (ii) "'Defilements of the mind' means the five hindrances-(obstructed) mind defiles, renders impure, vexes and plagues. Therefore they are called 'defilements of the mind'. 'Weakening of wisdom' means the hindrances that arise do not allow the unarisen wisdom to arise, and do not allow the increase of the arisen wisdom. Therefore they are called 'weakeners of wisdom'".[61] These two commentaries detail to a certain extent the nature of the harm the presence of the five hindrances entails.

A fuller statement is made in the commentary to the *Cūlahatthipadopama Sutta*, which says: "'Weakening of wisdom' means these five hindrances that arise do not allow the arising of mundane and supramundane wisdom; they cut up and destroy the arisen eight attainments or the five kinds of supernormal knowledge. Therefore they are called 'weakeners of wisdom' ".[62] And the second of these commentaries, moved by the spirit of the declarations of the venerable Sāriputta Thera and the Blessed One's approval of them, further elucidates: "'You should constantly declare' means you should say again and again. Saying: 'It was said by me in the morning', do not refrain from saying it at noon and so on. Saying: 'It was said by me today', do not refrain from saying it the following day and so on, is the meaning".[63]

It will be noted that there is no exception to this requirement; even the *Sammasambodhisattas* comply with it by abandoning the five hindrances before developing the four foundations of mindfulness and the seven factors of enlightenment. This is because

upāsakānaṁ upāsikānaṁ yesaṁ pi hi Sāriputta moghapurisānaṁ bhavissati Tathāgate kaṅkhā vā vimati vā tesam pi maṁ dhammapariyāyaṁ sutvā yā tesaṁ Tathāgate kaṅkhā vā vimati vā sā pahīyissatī ti.

* *Kimdred Sayings* V, 140.

60. Spk. III, 211: Cetaso upakkilese ti, pañca nīvaraṇā cittaṁ upakkilissanti, kiliṭṭhaṁ karonti, upatāpenti, viheṭhenti. Tasmā cetaso upakkilesā ti vuccanti. Paññāya dubbalīkaraṇe ti, nīvaraṇā uppajjamānā anuppannāya paññāya uppajjituṁ na denti, tasmā paññāya dubbalīkaraṇā ti vuccanti.

61. Sv. III, 880-81: Cetaso upkkilese ti pañca-nīvaraṇa-cittaṁ upakkilesan ti kiliṭṭhaṁ karonti upatāpenti viheṭhenti. Tasmā cetaso upakkilesā ti vuccanti. Paññāya dubbalīkaraṇe ti nīvaraṇā uppajjamānā anuppannāya paññāya uppajjituṁ na denti, uppannāya paññāya vaḍḍhituṁ na denti, tasmā paññāya dubbalīkaraṇā ti vuccanti.

62. Ps. II, 217: Paññāya dubbalīkaraṇe ti ime pañca nīvaraṇā uppajjamānā anuppannāya lokiya-lokuttarāya paññāya uppajjituṁ na denti; uppannā pi aṭṭha samāpattiyo, pañca vā abhiññā ucchinditvā pātenti; tasmā paññāya dubbalīkaraṇā ti vuccanti.

63. Spk. III, 212: Abhikkhaṇaṁ bhāseyyāsī ti, punappunaṁ bhāseyyāsi. 'Pubbaṇhe me kathitan' ti mā majjhantikādīsu na kathayittha. 'Ajja vā me kathitan' ti mā aparajju-divasādīsu na kathayitthā ti attho.

the five hindrances, as we have just seen, defile, vex, and plague the mind; they prevent the arising of mundane and supramundane wisdom; and they cut up and destroy everything of worth to the yogi striving for the highest. Therefore, unless they are checked, at least temporarily, no insight can be developed.

And the abandonment of the hindrances occurs in the first *jhāna*, according to the *sutta* thus: "The first *jhāna*, friend, is the abandonment of five factors and the possession of five factors. Here, friend, in the monk who has attained the first *jhāna*, sense-desire is abandoned, ill will is abandoned, rigidity and torpor are abandoned, agitation and anxiety are abandoned, and doubt is abandoned. And there are present initial application of thought, sustained application of thought, joy, bliss and unification of mind".[64]

The Blessed One begins the *Satipaṭṭhāna Sutta* with these words: "Monks, the sole way of purity for beings, of overcoming sorrow and misery, of destroying pain and grief, of finding the right path, and of reaching extinction, is this road, that is to say, the four foundations of mindfulness.

"What four?"

"Monks, here a monk practising body-contemplation on the body, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; practising feeling-contemplation on feelings, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; practising mind-contemplation on the mind, dwells ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world; or practising phenomena-contemplation on phenomena, dwells ardent, fully aware and mindful, having got rid of covetousness and grief concerning the world".[65]*

It will be noted here that one has to practise each foundation of mindfulness "having got rid of covetousness and grief". And this is how the commentary explains these words: "Covetousness stands for sense desire, and grief, for anger. As sense desire and anger are

64. M. I, 294-95: Paṭhamaṁ kho āvuso jhānaṁ pañcaṅgavippahīnaṁ pañcaṅgasamannāgataṁ: Idh' āvuso paṭhamaṁ jhānaṁ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti, vitakko ca vattati vicāro ca pīti ca sukhañ ca cittekaggatā ca.

65. M. I, 55-56: Ekāyano ayaṁ bhikkhave maggo sattānaṁ visuddhiyā soka-pariddavānaṁ samatikkamāya dukkhadomanassānaṁ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā, katame cattāro: Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. * Ven. Soma Thera's translation in *Foundations of Mindfulness*. Free Publications Society, Colombo 1955.

the principal hindrances, the abandoning of the hindrances is stated by the overcoming of covetousness and grief".[66]*

Thus in the *Satipaṭṭhāna Sutta*, too, provision is made for the abandonment of the five hindrances before the development of the four foundations of mindfulness. However, in explaining phenomena-contemplation (also rendered contemplation of mental things), the commentary says that the five hindrances are "cast out" and are "incapable of arising in the future" with the attainment of the four paths. This is attained gradually thus: (i) "The sense desire cast out by these six things becomes incapable of arising in the future, through the attainment of the path of saintship".[67]* (ii) "The anger cast out by these six things, however, is finally destroyed by the attainment of the (path) stage of the Anāgāmi, the non-returner".[68]* (iii) "The sloth (also rendered rigidity) and torpor cast out by these six things are stopped from arising for ever in the future by the attainment of the path of saintship".[69]* (iv) "The flurry (also rendered agitation) cast out by these (six) things finally ceases to arise in the future through the attainment of the path of saintship and the worry (also rendered anxiety) cast out by these (six) things finally ceases to arise in the future through the attainment of the path of the Non-returner".[70]* (v) "The scepsis (also rendered doubt or uncertainty) cast out by these six things does not ever arise in the future only when it is destroyed by the attainment of the first stage of the saint".[71]*

This occurrence is stated in other words in the following *sutta* thus: "Monks, a monk who has abandoned five factors and is endowed with five factors is called in this doctrine and discipline one who is fully accomplished (*kevalī*), perfected (*vusitavā*), the highest of persons (*uttamapuriso*).

"How, monks, is a monk one who has abandoned five factors?

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66. Ps. I, 244: Yasmā pan' ettha abhijjhāgahaṇena kāmacchando, domanassagahaṇena vyāpādo saṅgahaṁ gacchati, tasmā nīvaraṇapariyāpanna-balavadhammadvayadassanena nīvaraṇappahānaṁ vuttaṁ hotī ti veditabbaṁ.

*Ven. Soma Thera's translation in *The Way of Mindfulness*, p. 36, third edition, published by *The Buddhise Publication Society*, Kandy, 1967.

67. Ps. I, 282: Imehi pāna chahi dhammehi pahīnassa kāmacchandassa arahattamaggena āyatiṁ anuppādo hotī ti pajānāti.

68. Ps. I, 283. Imehi pana chahi dhammehi pahīnassa byāpādassa ānāgāmimaggena āyatiṁ anuppādo hotī ti pajānāti.

69. Ps. I, 284: Imehi pana chahi dhammehi pahīnassa thīnamiddhassa arahattamaggena āyatiṁ anuppādo hotī ti pajānāti.

70. Ps. I, 285: Imehi pana chahi dhammehi pahīne uddhaccakkukucce uddhaccassa arahattamaggena, kukkuccassa anāgāmimaggena āyatiṁ anuppādo hotī ti pajānāti.

71. Ps. I, 286: Imehi pana chahi dhammehi pahīnāya vicikicchāya sotāpattimaggena āyatiṁ anuppādo hotī ti pajānāti.

* Ven. Soma Thera's translation in *The Way of Mindfulness* pp. 156, 159f., 163, 165, 167, fourth edition, published by *The Buddhist Publication Society*, Kandy, 1975.

"Here, monks, a monk has abandoned sense desire, ill will, rigidity and torpor, agitation and anxiety, and doubt. Thus, monks, has a monk abandoned five factors.

"How, monks, is a monk endowed with five factors?

"Here, monks, a monk is endowed with the aggregates of virtue, concentration, wisdom, freedom, and knowledge and vision of freedom".[72]

The final and definitive abandonment of the five hindrances takes place here at the highest level.

Since that abandonment which precedes the four foundations of mindfulness is temporary, the hindrances are liable to arise again when the opposing factors are absent. Therefore when they happen to arise again they are considered by way of presence (*santaṁ*), and when absent by way of absence (*asantaṁ*), in the contemplation of mental things (also rendered phenomenon-contemplation).

The *Nettippakaraṇa* explains the passage "Ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world" thus: "'Ardent' means the controlling faculty of energy. 'Fully aware' means the controlling faculty of wisdom. 'Mindful' means the controlling faculty of mindfulness. 'Having got rid of covetousness and grief concerning the world' means the controlling faculty of concentration".[73] And we know that the controlling faculty of concentration is composed of the four *jhānas*. Now, the words "Having got rid of covetousness and grief" placed immediately before the four foundations of mindfulness are explained (a) negatively, representing the abandonment aspect, and (b) positively, the possession aspect. The abandonment is that of the five hindrances; and the possession, that of the factors of the four *jhānas* which constitute the controlling faculty of concentration. And since "the abandonment of the hindrances by

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72. A. V, 16: Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṁ dhammavinaye 'kevalī vusitavā uttamapuriso' ti vuccati.

Kathañ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti. Evaṁ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathañ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

Idha bhikkhave bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Evaṁ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

73. Nettippakaraṇa 31: Tasmā ti ha tvaṁ bhikkhu kāye kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.

Ātāpī ti viriyindriyaṁ. Sampajāno ti paññindriyaṁ. Satimā ti satindriyaṁ. Vineyya loke abhijjhādomanassan ti samādhindriyaṁ.

suppression occurs in him who develops the first *jhāna* ",[74] the first *jhāna* is indicated by the words: "Having got rid of covetousness and grief". Further, as access cannot be described as the controlling faculty of concentration, these words refer not to the abandonment of the hindrances that occurs in access, but to that which occurs in *jhāna*; and the first *jhāna* is the lowest attainment that can be described both as an abandonment of the five hindrances and as a possession of *jhāna* factors.

The following *sutta*, unlike the other *suttas* dealing with the four foundations of mindfulness hitherto discussed, (a) describes the event, i.e. the acquirement of this prerequisite of the four foundations of mindfulness, not negatively as an abandonment, but positively as an attainment, thus confirming the explanation given in the *Nettippakaraṇa*; (b) classifies those who develop the foundations of mindfulness into three groups; and (c) states precisely why they develop them.

"Monks, those monks recently gone forth, new comers to this doctrine and discipline, should be spurred on to, advised, and made firm, in the development of the four foundations of mindfulness. Which four and how? (Thus): 'Come brothers, (a) ardent, fully aware, singleminded (*ekodi-bhūtā*), with thought quite purified (*vippasannacittā*), concentrated (*samāhitā*), and unified of mind (*ekaggacittā*), dwell practising body-contemplation on the body (for the purpose of attaining to) the knowledge of the body as it really is; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising feeling-contemplation on feelings for (the purpose of attaining to) the knowledge of feelings as they really are; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) the knowledge of the mind as it really is; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) the knowledge of phenomena as they really are.

"Monks, those who are learners (*sekhā*), who with non-negligent minds dwell aspiring for the peerless freedom from all bonds, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body for (the purpose of attaining to) full knowledge of the body; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind, dwell practising feeling-contemplation on feelings for (the purpose of attaining to) full knowledge of feelings; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified

74. Pts. I, 27: Vikkhambhanappahānañ ca nīvaraṇānaṁ paṭhamajjhānaṁ bhāvayato.

of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) full knowledge of the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) full knowledge of phenomena.

"Monks, those who are consummate ones, (arahanto), who have destroyed the cankers, who are perfected, who have done what had to be done, who have laid down the burden, who have won to the goal, who have destroyed the fetters of the states of existence, and are freed by uttermost knowledge, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body detached from the world as regards the body: (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising feeling-contemplation on feelings detached from the world as regards feelings; (c) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind detached from the world as regards the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena detached from the world as regards phenomena".[75]

The commentary explains: "'Singleminded' means collected with momentary concentration, concentrated; 'unified of mind' means well-established unified mind by way of access and full

75. S. V, 144-45: Ye te bhikkhave bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ te ve bhikkhave bhikkhū catunnaṁ satipaṭṭhānānaṁ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā katamesaṁ catunnaṁ. Etha tumhe āvuso kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṁ ñāṇāya. Vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedanānaṁ yathābhūtaṁ ñāṇāya. Citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittassa yathābhūtaṁ ñāṇāya. Dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṁ yathābhūtaṁ ñāṇāya.

Ye te bhikkhave bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti te pi kāye kāyanupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa pariññāya. Vedanāsu vedanānupassino viharai ti ... pe ... vedanānaṁ pariññāya. Citte cittānupassino viharanti (... pe ...) cittassa pariññāya. Dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṁ pariññāya.

Ye pi te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññā vimuttā te pi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyena visaṁyuttā. Vedanāsu vedanānupassino viharanti (... pe ...) vedanāhi visaṁyuttā. Citte (... pe ...) cittena visaṁyuttā. Dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammehi visaṁyuttā.

concentration. In this *sutta* the foundations of mindfulness developed by the younger monks (*navaka-bhikkhūhi*) as well as by the destroyers of the cankers (*khīṇāsavehi*) are those of the earlier portion (*pubba-bhāga*). Those developed by the seven learners (*sattahi sekhehi*) are mixed", i.e. composed of the earlier portion (*pubba-bhāga*) and the later portion (*apara-bhāga*).[76]

In common with the *Satipaṭṭhāna* and other *suttas* thus far discussed this *sutta* contains the terms "ardent, fully aware". But instead of "mindful, having got rid of covetousness and grief concerning the world" it has "singleminded, with thought quite purified, concentrated, and unified of mind". Where the other *suttas* formulate the approach to the four foundations of mindfulness as an abandonment, i.e. that of the hindrances, this *sutta* does so as an attainment, i.e. that of concentration.

Now, since the younger monks mentioned in this *sutta* are commoners (*puthujjana*), and therefore the foundations of mindfulness they develop are those of the earlier portion, the faculty of concentration (*samādhindriya*) equated with the getting rid of the covetousness and grief in the *Nettippakaraṇa* is also mundane (*lokiya*). Thus the mundane controlling faculty of concentration (*lokiya-samādhindriya*) of the former portion (*pubba-bhāga*) precedes the supramundane controlling faculty of concentration (*lokuttara-samādhindriya*) of the later portion (*apara-bhāga*).

The following *sutta* shows that there are two other groups of persons who develop the four foundations of mindfulness. "Thus, monks, here a certain, foolish, inexperienced, unskilful monk dwells practising body-contemplation on the body, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising body-contemplation on the body, his mind is not concentrated (*cittaṁ na samādhiyati*), the impurities are not abandoned (*upakkilesā na pahīyyanti*), and he does not acquire the sign (*so taṁ nimittaṁ na uggaṇhāti*). Thus with feelings ... mind. He dwells practising phenomenon-contemplation on phenomena, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising phenomenon-contemplation on phenomena, his mind is not concentrated, the impurities are not abandoned, and he does not acquire the sign.

"In this manner, monks, this foolish, inexperienced, unskilful monk is neither an obtainer of the abidings in happiness here and now, nor an obtainer of mindfulness and full awareness. What is the reason for that? Because, monks, this foolish, inexperienced, unskilful monk does not acquire his own mental sign (*sakassa cittassa nimittaṁ na uggaṇhāti*) ...

76. Spk. III, 200: Ekodibhūtā ti, khaṇika-samādhinā ekagga-bhūtā samāhitā Ekagga-cittā ti, upacār' appanā-vasena sammā ṭhapitacittā ca ekaggacittā ca. Imasmiṁ sutte navaka-bhikkhūhi c' eva khīṇāsavehi ca bhāvita-satipaṭṭhānā pubba-bhāgā, sattahi sekhehi bhāvitā missakā.

"Thus, monks, here a certain wise, experienced, skilful monk dwells practising body-contemplation on the body, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells practising body-contemplation on the body his mind is concentrated (*cittaṁ samādhiyati*), the impurities are abandoned (*upakkilesā pahiyyanti*), and he acquires the sign (*so taṁ nimittaṁ uggaṇhāti*). Thus with feelings ... mind. He dwells practising phenomenon-contemplation on phenomena, ardent, fully aware, and mindful, having got rid of covetousness and grief concerning the world. As he so dwells contemplating phenomenon-contemplation on phenomena, his mind is concentrated, the impurities are abandoned, and he acquires the sign.

"In this manner, monks, the wise, experienced, skilful monk abides in happiness here and now, and is mindful and fully aware as well. What is the reason for that? Because, monks, this wise, experienced, skilful monk acquires his own mental sign (*sakassa cittassa nimittaṁ uggaṇhāti*)".[77]

The commentary explains: "'The impurities' means the five hindrances. 'Does not acquire the sign' means he does not know 'For me this subject of contemplation stands knocking at "conformity (consciousness)" or at "change-of-lineage"'; he is unable to acquire his own mental sign. In this *sutta* is given insight of the former portion of the foundations of mindfulness".[78]

Since this is the description of the foolish, inexperienced, unskilful monk, the opposite is true of the wise, experienced, skilful monk. He acquires the sign and knows when he stands knocking

77. S. V, 150-52: Evaṁ eva kho bhikkhave idhekacco bālo avyatto, akusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, tassa kāye kāyānupassino viharato cittaṁ na samādhiyati upakkilesā na pahiyyanti, so taṁ nimittaṁ na uggaṇhāti, Vedanāsu ..., Citte ..., Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, tassa dhammesu dhammānupassino viharato cittaṁ na samādhiyati upakkilesā na pahiyyanti, so taṁ nimittaṁ na uggaṇhāti ...

Sa kho so bhikkhave bālo avyatto akusalo bhikkhu na ceva lābhī diṭṭheva dhamme sukhavihārānaṁ, na lābhī satisampajaññassa, tam kissa hetu? Tathā hi so bhikkhave bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṁ na uggaṇhāti ...

Evaṁ eva kho bhikkhave idhekacco paṇḍito vyatto kusalo bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, tassa kāye kāyānupassino viharato cittaṁ samādhiyati upakkilesā pahiyyanti, so taṁ nimittaṁ uggaṇhāti. Vedanāsu (... pe ...), Citte (... pe ...), Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, tassa dhammesu dhammānupassino viharato cittaṁ samādhiyati upakkilesā pahiyyanti, so taṁ nimittaṁ uggaṇhāti.

Sa kho so bhikkhave paṇḍito vyatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukhavihārānaṁ lābhī hoti satisampajaññassa, taṁ kissa hetu? Tathā hi so bhikkhave paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittaṁ uggaṇhātī ti.

78. Spk. III, 201: Upakkilesā ti, pañca nīvaraṇā. Nimittaṁ na uggaṇhātī ti imaṁ me kammaṭṭhānaṁ anulomaṁ vā gotrabhuṁ vā āhacca ṭhitan ti na jānāti; attano cittassa nimittaṁ gaṇhituṁ na sakkoti. Imasmiṁ sutte pubba-bhāga-vipassanā sati-paṭṭhānā va kathitā.

either at 'conformity (consciousness)' or at 'change-of-lineage'. Further, there is the statement of the *sutta* : that he attains the abidings in happiness here and now (*lābhī hoti diṭṭheva dhamme sukhavihārānaṁ*); and this the foolish, inexperienced, unskilful monk does not attain.

Though the commentary is silent here, we know from other *sutta* passages and their commentaries that the expression "Abidings in happiness here and now", is one of the descriptions in the four *jhānas*. For instance, the passage: "The four *jhānas* which are of the clearest consciousness, and which are the abidings in happiness here and now", is explained in the commentary thus: "'Abidings in happiness here and now' means abidings in happiness in this world. 'This world' means (or) is called the living being perceptible to the senses. Here being 'abidings in happiness' is the meaning. It is an "approximate synonym" for the form plane *jhānas*. The contemplators who sit having attained those (*jhānas*) experience the untarnished happiness of renunciation in this very life. Therefore they are called 'abidings in happiness here and now'".[79]

The foregoing shows that when the former portion of the four foundations of mindfulness is developed the four *jhānas* arise, and for these reasons: (i) the mind is concentrated (*cittaṁ samādhiyati*); (ii) the impurities, which are the five hindrances, are abandoned (*upakkilesā* (= *pañca nīvaraṇā*) *pahiyyanti*); (iii) the sign is acquired (*nimittaṁ uggaṇhāti*). The sign is either "conformity (consciousness) (*anuloma*)" or "change-of-lineage (*gotrabhū*)"; and (iv) the "abidings in happiness here and now" are attained (*lābhi hoti diṭṭheva dhamme sukhavihārānaṁ*), which is an "approximate synonym" for the form plane *jhānas* (*rūpāvacarajjhānāmaṁ etaṁ adhivacanaṁ*).

What is stated in these *suttas* regarding the arising of the four *jhānas* as the four foundations of mindfulness are being developed is partially stated in the commentary to the *Satipaṭṭhāna Sutta* thus: "Indeed, to that yogin training in respiration-mindfulness according to the method taught thus: "He thinking 'I breathe in long', understands when he is breathing in long ... Calming the activity of the body ... I breathe out, thinking thus, he trains himself, the four absorptions (*cattāri jhānāni*) arise in the respiration sign".[80]*

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79. M. I, 33; A. II, 23: Catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ (=Ps. I, 161; Mp. III, 29 : Diṭṭhadhammasukhavihārānan ti diṭṭhadhamme sukhavihārānaṁ. Diṭṭhadhammo ti paccakkho attabhāvo vuccati; tattha sukhavihārabhūtānan ti attho. Rūpāvacarajjhānānaṁ etaṁ adhivacanaṁ; tāni hi appetvā nisinnā jhāyino imasmiṁ yeva attabhāve asaṁkiliṭṭhanekkhammasukhaṁ vindanti, tasmā diṭṭhadhammasukhavihārānī ti vuccanti).

80. Ps. I, 248-49: Tassa pana imesaṁ, dīghaṁ vā assasanto dīghaṁ assasāmī ti pajānāti ... pe ... passambhayaṁ kāyasaṅkhāraṁ passasissāmī ti sikkhatī ti evaṁ vuttānaṁ assāsapassāsānaṁ vasena sikkhato assāsapassāsa-nimitte cattāri jhānāni uppajjanti. *Ven. Soma Thera's translation, *The way of Mindfulness*, fourth edition, 71, B.P.S., Kandy 1975.

It was said earlier that the abandonment of the five hindrances precedes the development of the foundations of mindfulness. This we have seen is not the mere abandonment which occurs in access, but that which occurs with the arising of the *jhāna* factors.

(c) The "Dear Track" Method

So far we have seen that the attainment of *jhāna* is a necessary factor in the path to deliverance grounded in virtue, thrusting its way through concentration to wisdom, and culminating in the emancipation of the mind and the realization of nibbāna. Nevertheless, a number of *sutta* passages remain which omit any mention of *jhāna* but deal only with virtue and insight together or with the latter exclusively. Such passages are not to be understood, however, as a confirmation of the view that *jhāna* can be totally eliminated. They present not a difference in the path itself, but only in the exposition of the path, according to which the *samādhi* section is either presupposed or understood to be incorporated within one of the other categories of training.

Let us take several of these texts for analysis. (i) Bāhiya Dārucīriya was briefly instructed by the Buddha thus :

"Then, Bāhiya, thus must you train yourself: In the seen there will be just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized. Thus you will have no 'thereby'. That is how you must train yourself. Now, Bāhiya, when in the seen there will be to you just the seen ... in the cognized just the cognized, then, Bāhiya, as you will have no 'thereby', you will have no 'therein'. As you, Bāhiya, will have no 'therein', it follows that you will have no 'here' or 'beyond' or 'midway between'. That is just the end of ill".

"Thereupon Bāhiya of the Bark Garment, due to this concise dhamma-teaching of the Exalted One, by not clinging, thenceforth released his mind from the cankers".[81]*

The commentary explains: (a) " 'Must you train yourself' means training by way of the three trainings, namely, the training of the higher virtue and so on (*adhi-sīla-sikkhādīnaṁ*)",[82] i. e. the training of the higher thought (*adhicitta*) and of the higher wisdom (*adhipaññā*) as well; (b) " 'That is how you must train yourself' means

81. Ud. 8: Tasmāt iha te Bāhiya evaṁ sikkhitabbaṁ: diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatiti. Evañ hi te Bāhiya sikkhitabbaṁ: yato kho te Bāhiya diṭṭhe diṭṭhamattaṁ bhavissati ... viññāte viññātamattaṁ bhavissati, tato tvaṁ Bāhiya na tattha, yato tvaṁ Bāhiya nev' attha, tato tvaṁ Bāhiya nev' idha na huraṁ na ubhayamantarena, es' ev' anto dukkhassā 'ti. Atha kho Bāhiyassa Dārucīriyassa bhagavato imāya saṁkhittāya dhammadesanāya tāvad eva anupādāya āsavehi cittaṁ vimucci.

* *The Minor Anthologies of the Pali Canon*; Part II (S.B.B. 1948): *Verses of Uplift*, 10 *f.*

82. Ud. a. 90: Sikkhitabban ti, adhi-sīla-sikkhādīnaṁ tissannaṁ pi sikkhānaṁ vasena sikkhanaṁ kātabban ti.

You should train yourself in conformity with the three trainings (*tissannaṁ sikkhānaṁ*)".[83] Now the three trainings (*tisso sikkhā*) are given in the *Saṅgīti Sutta* thus: "The three trainings, namely, the training of the higher virtue, the training of the higher thought, and the training of the higher wisdom".[84] And its commentary explains: " ... There it should be understood that this consists of virtue and the higher virtue; thought and the higher thought; and wisdom and the higher wisdom. 'Virtue' means the five and the ten precepts of virtue; the restraint of the *pātimokkha* is the 'higher virtue'. 'Thought' is the eight *samāpattis*; *jhāna* as basis for *vipassanā* (*vipassanā-pādaka-jjhānaṁ*) is the 'higher thought' (*adhicitta*). The knowledge that one is possessed of one's own *kamma* is 'wisdom'; insight (*vipassanā*) is the 'higher wisdom' ... ".[85] Thus it will be seen that the Buddha instructed the venerable Bāhiya Dārucīriya Thera to train himself in the three trainings, the second of which is the training of the higher thought, explained in the *Sumaṅgala-vilāsinī* as "*jhāna* as basis for *vipassanā*". Finally, after the venerable Bāhiya Dārucīriya Thera passed away, the Blessed One made this declaration: "A sage, monks, was Bāhiya of the Bark Garment. He went in accordance with dhamma (*dhammas' ānudhammaṁ*), and vexed me not in the matter of dhamma-teaching. Bāhiya of the Bark Garment, monks, has won utter freedom".[86]* The commentary explains this statement: "'Of the dhamma (*dhammassa*)' means of the supramundane dhamma. 'In accordance with the dhamma (*anudhamma*)' means the mode of progress (*paṭipadā*) of Purification of Virtue, and so on (*sīla-visuddhi-ādi*)",[87] namely, Purification of Mind (consisting of the thoroughly mastered eight attainments, the proximate cause of insight—*Sumaṅgala-vilāsinī*, 1062), Purification of View ... Purification by Knowledge and Vision. Thus, in this account of the venerable Bāhiya Dārucīriya Thera, it is shown: (i) that he was instructed by the Blessed One to train himself in (a) the training of thought consisting of the eight *samāpattis*, and (b) the training of the higher thought consisting of "*jhāna* as basis for *vipassanā*; and (ii) that in eager compliance with that instruction of the Blessed One, he developed

83. Ud. a. 91: Evaṁ hi te Bāhiya sikkhitabban ti, evaṁ imāya paṭipadāya tāya, Bāhiya, tissannaṁ sikkhānaṁ anuvattana-vasena sikkhitabbaṁ.

84. D. III, 219: Tisso sikkhā. Adhisīla-sikkhā, adhicitta-sikkhā, adhi-paññā-sikkhā.

85. Sv. III, 1003: Adhisīla-sikkhādisu adhisīlañ ca taṁ sikkhitabbato sikkhā cā ti adhisīla-sikkhā. Itarasmiṁ dvaye pi es' eva nayo. Tattha: sīlaṁ adhisīlaṁ, cittaṁ adhicittaṁ, paññā adhipaññā ti, ayaṁ pabhedo veditabbo. Sīlaṁ nāma pañca pi dasa pi sīlāni: Pātimokkha-saṁvaro adhisīlaṁ nāma. Aṭṭha-samāpattiyo cittaṁ: vipassanā-pādaka-jjhānaṁ adhicittaṁ. Kamma-ssakata-ñāṇaṁ paññā: vipassanā adhipaññā.

86. Ud. 8-9: Paṇḍito bhikkhave Bāhiyo Dārucīriyo paccapādi dhammass' ānudhammaṁ na ca maṁ dhammādhikaraṇaṁ viheseti, parinibbuto bhikkhave Bāhiyo Dārucīriyo 'ti. * *The Minor Anthologies of the Pali Canon* Part II (S.B.B. 1948) *Verses of Uplift*, 11.

87. Ud. a. 97. Dhammassā ti, lokuttara-dhammassa. Anu-dhamman ti, sīlavisuddhi-ādi paṭipadā-dhammaṁ.

Purification of Virtue, Purification of Mind (which is the thoroughly mastered eight attainments, the proximate cause of insight, or "*jhāna* as basis for *vipassanā*" in this case), Purification of View ... and Purification by Knowledge and Vision.

Again, further on in the commentary it is said: "Hearing the Master's teaching, and thus having purified his virtue (*sīlāni sodhetvā*), and after establishing insight with the support of the concentration of mind thus acquired (*yathāladdhaṁ cittasamādhiṁ nissāya vipassanaṁ paṭṭhapetvā*), attaining instantly direct knowledge, and destroying all cankers, he attained Arahatship together with the (four) discriminations (*paṭisambhidā*)".[88] It will be noted that the insight (*vipassanā*) he developed was dependent on concentration of mind (*citta-samādhi*).

(ii) The case of the venerable Māluṅkyaputta Thera is similar to that just discussed. The Buddha asked the venerable Māluṅkyaputta Thera whether he had any desire (*chanda*), or lust (*rāga*), or affection (*pema*) for objects cognizable by the eye which he did not now see or wished to see, and so forth. When he replied that he had not, the Buddha instructed him in the very same teaching he gave to the venerable Bāhiya Dārucīriya Thera. And after dwelling alone, heedful and ardent, he attained Arahatship.[89] Though the commentary to this *sutta* is silent on the details of his attainment, it is clear that they are the same as those of the venerable Bāhiya Dārucīriya Thera, except that where the latter attained Arahatship instantly, the former took some time to do so.

(iii) The version given in the commentary to the *Dhammapada* of the venerable Cūḷapanthaka Thera's attainment of Arahatship says that the thera, rejected by his brother, the venerable Mahāpanthaka Thera, was contemplating leaving the Order. Seeing this the Buddha gave him a clean piece of cloth on which to contemplate. Following this instruction he noted that this piece of very clean cloth, losing its original condition owing to contact with his body, became soiled. Then, witnessing the fact of decay, he developed insight, and after hearing the *obhāsa* verses, attained Arahatship together with the (four) discriminations.[90]

88. Ud. a. 95: So hi Satthu dhammaṁ suṇanto, evaṁ sīlāni sodhetvā, yathāladdhaṁ citta-samādhiṁ nissāya vipassanaṁ paṭṭhapetvā, khipp' ābhiñño tāva-d-eva sabbāsave khepetvā, saha paṭisambhidāhi arahattaṁ pāpuṇi.

89. S. IV, 72-76.

90. Dh. a. I, 245-47: So puna divase pāto va vibbhamituṁ pāyāsi. Satthā paccūsakāle yeva lokaṁ volokento imaṁ kāraṇaṁ disvā paṭhamataraṁ gantvā Cūḷapanthakassa gamanamagge dvārakoṭṭhake caṅkamanto aṭṭhāsi. Cūḷapanthako gacchanto Satthāraṁ disvā upasaṅkamitvā vandi. Atha naṁ Satthā 'kahaṁ pana tvaṁ Cūḷapanthaka imāya velāya gacchasī' ti āha. 'Bhātā maṁ bhante nikkaḍḍheti, tenāhaṁ vibbhamituṁ gacchāmī' ti. 'Cūḷapanthaka tava pabbajjā nāma mamasantakā, ...'. 'Cūḷapanthaka puratthābhimukho hutvā imaṁ pilotikaṁ "rajoharaṇaṁ rajoharaṇan" ti parimajjanto idh' eva hohi' ti iddhiyā abhisaṅkhataṁ parisuddhaṁ pilotikaṁ datvā, kāle ārocite bhikkhusaṅghaparivuto Jīvakassa gehaṁ gantvā paññattāsane nisīdi. Cūḷapanthako pi suriyaṁ olokento taṁ pilotikaṁ "rajoharaṇaṁ rajoharaṇan" ti parimajjanto nisīdi;

The version given in the *Manorathapūraṇī* states: "While the venerable Cūḷapanthaka Thera was stroking, as instructed, the piece of clean cloth given by the Buddha, it became thoroughly soiled. Then owing to the maturity of his knowledge, after seeing decay, he thought: 'This piece of cloth is white and clean by nature but because of the body that is clung to, it becomes unclean'. And thinking: 'This mind, too, has this destiny', developing concentraation (*samādhiṁ bhāvetvā*), and after making the four form plane *jhānas* the basis (*cattāri rūpāvacarajjhānāni pādakāni katvā*), he attained Arahatship together with the (four) discriminations".[91]

Here, the *Dhammapada* Commentary states that he developed insight (*vipassanā*) and attained Arahatship together with the (four) discriminations, while the *Manorathapūraṇī* states that he attained the four *jhānas*, and after making them the basis (*pādakāni katvā*), attained Arahatship together with the (four) discriminations. Thus the same event is differently described in the two commentaries. This is an instance in which, though both *samatha* and *vipassanā* had been developed, each commentary gives prominence to the one factor to the exclusion of the other. Thus in the *Dhammapada* Commentary, where *vipassanā*-attainment is expressed, the unexpressed *samatha*-attainment, namely, the four *jhānas*, has to be understood; and in the *Manorathapūraṇī*, where the *jhāna*-attainment is expressed, the unexpressed *vipassanā*-attainment has to be understood. Further, virtue (*sīla*), omitted in both accounts, has to be understood.

(iv) Once the venerable Puṇṇa Thera visited the Buddha and requested him to teach the Dhamma in brief so that he could live apart, energetic, in the Sunāparanta country. After the Buddha's instruction the venerable thera, taking leave of him, went and dwelt in the sea-port town of Suppāraka. And after eagerly practising serenity-insight (*samatha-vipassanaṁ ussukkāpetvā*), he realised the three knowledges (*tisso vijjā*): the knowledge of one's past lives, knowledge of the passing away and the rebirth of beings, and the knowledge of the destruction of the cankers. And just before he passed away he declared his attainment in the following verse.

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tassa taṁ pilotikakhaṇḍaṁ parimajjantassa kiliṭṭhaṁ ahosi; tato cintesi; 'idaṁ pilotikakhaṇḍaṁ ativiya parisuddhaṁ imaṁ pana attabhāvaṁ nissāya purimapakatiṁ jahitvā evaṁ kiliṭṭhaṁ jātaṁ, "Aniccā vata saṅkhārā" ti khayavayaṁ paṭṭhapento vipassanaṁ vaḍḍhesi. Satthā 'Cūḷapanthakassa cittaṁ vipassanaṁ abhirūḷhan' ti nātvā, 'Cūḷapanthaka, pilotikakhaṇḍaṁ eva saṅkiliṭṭhaṁ rajaṁ rañjitan' ti mā saññaṁ kari ; abbhantare pana te rāgarajādayo atthi, te harāhi' ti vatvā, obhāsaṁ vissajjetvā purato nisinno viya paññāyamāna rūpo hutvā imā gāthā abhāsi:... Gāthāpariyosāne Cūḷapanthako saha paṭisambhidāhi arahattaṁ pāpuṇi.

91. Mp. I, 216: So satthārā dinnaṁ coḷakhaṇḍaṁ 'rajoharaṇaṁ rajoharaṇan' ti hatthena parimajjanto nisīdi. Tassa parimajjantassa parimajjantassa lomāni kiliṭṭhadhātukāni jātāni, puna parimajjantassa ukkhaliparipuñjanasadisaṁ jātaṁ. So ñāṇaparipākaṁ āgamma tattha khayavayaṁ paṭṭhapetvā cintesi: idaṁ coḷakhaṇḍaṁ pakatiyā paṇḍaraṁ parisuddhaṁ upādinnakasarīraṁ nissāyā kiliṭṭhaṁ jātaṁ, cittampi evaṁ gatikaṁ evā ti. Samādhiṁ bhāvetvā cattāri rūpāvacarajjhānāni pādakāni katvā saha paṭisambhidāhi arahattaṁ pāpuṇi.

"Only virtue here is highest, but the wise man is supreme.
He, who wisdom hath and virtue,
He 'mong men and gods is victor".[92]

The commentary explains: "There 'virtue (*sīla*)—the meaning is in the sense of composing (*sīlan' aṭṭhena*), in the sense of foundation (*patiṭṭhān' aṭṭhena*), and in the sense of co-ordination (*samādhān' aṭṭhena*), for virtue (*sīla*) is the support of all good qualities; hence he said, "When a wise man, established well in virtue" (S. I, 165); the meaning is co-ordinates that bodily and verbal action, makes it nonscattered. Therefore virtue only is the highest, being the root and foremost because of the fact of being root and chief of all good qualities; according as it is said, "Therefore, monk, you should cleanse the starting-point (of good states). What is the starting-point of good states? Stainless virtue" (S. V, 143; 165). ... Now, the topmost, best state of virtue and wisdom is shown according to reason,

"He, who wisdom hath and virtue,
He 'mong men and gods is victor";

victory over the enemy due to virtue and wisdom is victory over sense desire and lust".[93]

Now we have already seen in the commentary passage just discussed: (i) that the venerable Puṇṇa Thera "eagerly practised serenity-insight (*samatha-vipassanaṁ ussukkāpetvā*)"; and (ii) that he realized the three knowledges (*tisso vijjā*) which presuppose the attainment of the fourth *jhāna*. Yet in declaring his attainment of the consummate state (*aññā*) before he passed away, he mentioned only virtue (*sīla*) and wisdom (*paññā*) omitting concentration (*samādhi*). This is because the venerable thera wanted to stress "the topmost best state of virtue and wisdom", and not because concentration (*samādhi*) was not necessary or because he had not attained it.

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92. *Psalms of the Brethren*, p. 71.

93. Th. a. I, 168-69: So ekadivasaṁ Satthāraṁ upasankamitvā 'Sādhu maṁ, bhante, Bhagavā sankhittena ovādena ovadatu, yam ahaṁ (Bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto) Sunāparanta-janapade viharеyyan' ti āha. Tassa Bhagavā, 'Santi kho, Puṇṇa, cakkhu-vineyya rūpā' ti ādinā ovādaṁ datvā sīha-nādaṁ nadāpetvā vissajjesi. So Bhagavantaṁ vanditvā, Sunāparanta-janapadaṁ gantvā, Suppāraka-paṭṭane viharanto samatha-vipassanaṁ ussukkāpetvā, tisso vijjā sacchākāsi ...

Arahattaṁ pana patvā thero bahu-manusse sāsane abhippasādesi, ... Thero aparabhāge parinibbāna-samaye aññaṁ byākaronto,

Sīlam eva idha aggaṁ, paññavā pana uttamo;
Manussesu ca devesu sīla-paññāṇato jayan ti

gāthaṁ abhāsi. Tattha *sīlan* ti, sīlan' aṭṭhena sīlaṁ, patiṭṭhān' aṭṭhena samādhān' aṭṭhena cā ti attho; sīlaṁ sabba-guṇānaṁ patiṭṭhā; ten' āha, 'Sīle patiṭṭhāya naro sapañño' ti (S. i, 13, 165); samādahati ca taṁ kāya-vācā avippakiṇṇaṁ karotī ti attho. Tayidaṁ sīlam eva aggaṁ sabba-guṇānaṁ mūla-bhāvato ca pamukhā-bhāvato ca; yathāha, 'Tasmātiha tvaṁ, bhikkhu, ādim eva visodhehi (kusalesu dhammesu). Ko cādi kusalānaṁ dhammānaṁ? Sīlañ ca suvisuddhan' ti (S. v, 143, 165) ... Idāni taṁ sīla-paññānaṁ agga-seṭṭha-bhāvaṁ kāraṇato dasseti, manussesu ca devesu sīlapaññāṇato jayan ti, sīla-paññāṇa-hetu paṭipakkha-jayo kāma-kilesa-jayo hotī ti attho.

According to the *Theragāthā* Commentary, the venerable Sīlava Thera after hearing the instruction of the Buddha and thereafter working on insight (*vipassanāya kammaṁ karonto*), and having attained in no long time the consummate state (*na cirass'eva arahattaṁ patvā*), dwelt in the Kosala country. It will be noted that the venerable thera attained the consummate state doing insight (*vipassanā*) only; and the record in the commentary does not contain any inkling of the necessity of developing virtue (*sīla*). Yet the venerable Sīlava Thera in the 12 verses attributed to him extols only virtue (*sīla*). And the last verse is identical with that of the venerable Puṇṇa Thera discussed above. But the explanation is fuller here and revealing, as the following will show.

The comment (a) on the line *Ādi sīlaṁ patiṭṭhā ca kalyāṇañ ca mātukaṁ* in verse 612 is as follows: "'Starting point (*ādi*)'—virtue is the beginning of good states. According as it is said : 'Therefore, monk, cleanse the starting-point of good states. What is the starting-point of good states? Stainless virtue (S. V, 143)'. 'Support (*patiṭṭhā*)'—basis; virtue is the support of all states that transcend the human. Hence he said: 'Established well in virtue' and so on (S. I, 13). 'Matrix of things of spiritual worth (*kalyāṇañ ca mātukaṁ*) —the meaning is: having being the mother, producing things of spiritual worth such as serenity-insight and so forth (*samatha vipassanādīnaṁ*); and (b) the words 'among men and gods (*maussesu ca devesu*)'—showing here the distinction as to their abode. These are the distinctions there. Here concentration (*samādhi*) is associated with virtue (*sīlapakkhiko*), being the principal base of wisdom (*paññāya adhiṭṭhānabhāvato*). Or it should be associated with wisdom (*paññāpakkhiko*) since it should be developed abiding in virtue (*sīlādhiṭṭhānato*)".[94]

At (a) above the commentary says that virtue (*sīla*) which is the starting-point (*ādi*) of all good states, produces things of spiritual worth such as serenity-insight and so on (*samatha-vipassanādīnaṁ*). And at (b) it says that the unmentioned concentration has to be understood as associated either with virtue (*sīla*) or with wisdom (*paññā*). In other words, just because it is not expressed it can in no way be eliminated, but has to be included in either category.

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94. Th. a. II, 258, 259, 261: So dhammaṁ sutvā paṭiladdha-saddho pabbajitvā vipassanāya kammaṁ karonto na cirass'eva arahattaṁ patvā, Kosalaraṭṭhe vasati.

(612) Ādi sīlaṁ patiṭṭhā ca kalyāṇānañ ca mātukaṁ ... Ādi ti, sīlaṁ hi kusala dhammānaṁ ādi. Yathāha: 'Tasmā ti ha tvaṁ, bhikkhu, ādim eva visodhehi kusalesu dhammesu. Ko cādi kusalānaṁ dhammānaṁ? Sīlañ ca suvisuddhan' ti (S. v, 143). Patiṭṭhā ti adhiṭṭhānaṁ; sīlaṁ hi sabbesaṁ uttari-manussadhammānaṁ patiṭṭhā. Tenāha, 'Sīle patiṭṭhāyā' ti ādiṁ (S. i, 13). Kalyāṇānañ ca mātukan ti, samatha-vipassanādīnaṁ kalyāṇa-dhammānaṁ mātubhūtaṁ janakan ti attho.

(619) Manussesu ca devesu sīla-paññāṇato jayan ti ... Manussesu ca devesū ti, idaṁ tesaṁ ṭhāna-visesa-dassanaṁ. Tattha hi tāni savisesāni vattanti. Samādhi pan' ettha sīla-pakkhiko, paññāya adhiṭṭhānabhāvato; paññā-pakkhiko vā bhāvetabbato sīlādhiṭṭhānato.

This procedure finds confirmation in the following *sutta* passage. The Buddha asks Sonadaṇḍa, the brahmin: "What then, brahmin, is virtue (*sīla*), and what wisdom (*paññā*)?", and answers the question himself. He says: "Here, brahmin, the Tathāgata, the consummate, the Supremely Enlightened One arises in the world... (should be expanded as in paragraphs 40-63, inclusive, of the *Sāmaññā-Phala Sutta*). Thus, brahmin, is a monk endowed with virtue. This, brahmin, is that virtue (*sīla*).

"...He attains to, and abides in, the first *jhāna*... the second *jhāna*, ... the third *jhāna*, and the fourth *jhāna* ... directs and bends his mind to the attainment of knowledge and vision... and knows that after this life there will be nothing of this in the future. This is his wisdom. This, brahmin, is that wisdom (*paññā*)".[95]

Here only two groups are mentioned, viz., those of virtue (*sīla*) and wisdom (*paññā*); and the four *jhānas*, which belong to the group of concentration (*samādhi*), are included under the group of wisdom (*paññā*).

In the *Ambaṭṭha Sutta* while virtue (*sīla*) remains unchanged, concentration (*samādhi*) and wisdom (*paññā*) are called conduct (*caraṇa*) [which end in the four *jhānas*] and knowledge (*vijjā*) respectively.

In all these instances the sequence followed is the same, i. e. first comes virtue, which is next followed by concentration of the four *jhānas*, and afterwards wisdom in which insight (*vipassanā*) is included. This is because in the development of the Noble Eightfold Path the aggregate of virtue (*sīlakkhandha*) is the beginning, that of concentration (*samādhikkhanaha*) is the middle, and that of wisdom (*paññākkhandha*) is the end.[96] 'And when one or two of these three are given, those versed in the Dhamma and with no theories to uphold, are not confused or misled thereby, but are able to fill in any unstated factor or factors, as the case may be. This simple and straight-forward principle has been followed by the *suttas* and commentaries we have been discussing so far.

And the *Saṁyutta Nikāya* commentary, too, adheres to this principle and explains the passage :

"Established in virtue, dependent on virtue, one should develop the four foundations of mindfulness", accordingly. But this ex-

95. D. I, 124: ... 'Katamaṁ pana taṁ brāhamaṇa sīlaṁ, katamā sā paññā ti? ... Bhagavā etad avoca : 'Idha brāhmaṇa Tathāgato loke uppajjati arahaṁ sammā-sambuddho ... (yathā Sāmaññaphale evaṁ vitthāretabbhaṁ) ... Evaṁ kho brāhmaṇa bhikkhu sīla-sampanno hoti. Idaṁ pi kho taṁ brāhmaṇa sīlaṁ.
'... pe ... paṭhamajjhānaṁ upasampajja viharati ... pe ... dutiyajjhānaṁ ... pe ... tatiyajjhānaṁ ... pe ... catutthajjhānaṁ upasampajja viharati ... pe ... ñāṇadassanāya cittaṁ abhiniharati abhininnāmeti ... pe ... idam pi' ssa hoti paññāya ... pe ... nāparaṁ itthattāyāti pajānāti. Idam pi 'ssa hoti paññāya. Ayaṁ kho brāhmaṇa paññā ti'.

96. Mp. II, 201: Sāsanassa pana sīlaṁ ādi, samādhi majjhaṁ, vipassanā pariyosānaṁ.

planation is found, not where one would normally have expected it to be, but in an earlier section of the commentary. The commentary further says: "Thus a clever painter, having got an unprepared wall, does not begin to paint a figure on it at once; but having first prepared the wall with a great clay plastering, he paints the figure on the wall. When, however, he gets a prepared wall, without preparing it (*afresh*), he mixes the colours and paints the figure with a twisted piece of cloth or brush.

"In like manner the Blessed One, having got a beginner of good family, but not trained in interpretation (*akatābhinivesa*), does not point out to him at first the proximate cause of the consummate state (*arahatta-pada-ṭṭhānaṁ*), the delicately subtle (*saṇha-sukhumaṁ*) void insight-characteristic (*suññataṁ vipassanā-lakkhaṇaṁ*). But applying the accomplishments (*sampadā*) of virtue (*sīla*), concentration (*samādhi*), and the view that one is possessed of one's own *kamma*, he points out to him as far as the practice of the earlier portion (*pubba-bhāga-paṭipadaṁ*), with reference to which it is said: 'Therefore, monk, cleanse the starting-point of good states. What is the starting-point of good states? Thoroughly cleansed virtue and straight view. Now, monk when your virtue shall be cleansed and view straight, then, monk dependent on virtue, established in virtue, you should develop the four foundations of mindfulness in a threefold way' ".[97]

The sub-commentary explains further: "'Untrained in interpretation'—not devoted to the development of insight. 'The accomplishments of virtue'—from virtue that is not undertaken (*asamādinnasīlaṁ*) to the accomplishment of virtue (*sīlasampadāya*): from the thoroughly purified virtue (*suparisuddha sīlaṁ*) to the accomplishment of concentration (*samādhisampadāya*); and from action that straightens the unstraightened view (*anujukata diṭṭhujukammaṁ*) to the accomplishment of view (*diṭṭhisampadāya*)".[98]

Here, too, in accordance with all the texts discussed above, the commentary and the sub-commentary have supplied the unexpressed

97. Spk. II, 5: Yathā hi cheko cittakāro aparikamma-kata-bhittiṁ labhitvā na ādito va rūpaṁ samuṭṭhāpeti, mahāmattika-lepādīhi pana bhitti-parikammaṁ tāva katvā, kata-parikammāya bhittiyā rūpaṁ samuṭṭhāpeti, kata-parikammaṁ pana bhittiṁ labhitvā bhitti-parikamma-byāpāraṁ akatvā, rangajātāni yojetvā, vaṭṭikaṁ vā tūlikaṁ vā ādāya, rūpaṁ eva samuṭṭhāpeti, evam eva Bhagavā akātābhinivesaṁ ādikammika-kulaputtaṁ labhitvā, nāssa ādito va arahatta-pada-ṭṭhānaṁ saṇha-sukhumaṁ suññataṁ vipassana-lakkhaṇaṁ ācikkhati, sīla-samādhi-kammassakata-diṭṭhi-sampadāya pana yojento pubbabhāga-paṭipadaṁ tāva ācikkhati. Yaṁ sandhāya vuttaṁ: 'Tasmā ti ha tvaṁ, bhikkhu, ādim eva visodhehi kusalesu dhammesu. Ko c' ādikusalānaṁ dhammānaṁ? Sīlañ ca suvisuddhaṁ diṭṭhi ca ujukā. Yato kho te, bhikkhu, sīlañ ca suvisuddhaṁ bhavissati diṭṭhi ca ujukā, tato tvaṁ, bhikkhu, sīlaṁ nissāya, sīle patiṭṭhāya cattāro satipaṭṭhāne tividhena bhāveyyāsi.

98. SSC. II, 9 (Burmese ed.): Akatābhinivesan ti vipassanā bhāvanāya akatānuyogaṁ. Sīla ... pe ... sampādāyā ti asamādinnasīlaṁ sīla-sampadāya; suparisuddhasīlaṁ samādhi-sampadāya, anujukata diṭṭhujukammaṁ diṭṭhi-sampadāya.

accomplishment of concentration (*samādhisampadā*), and placed it just after the accomplishment of virtue (*sīlasampadā*), for as the sub-commentary states: "The thoroughly purified virtue (*suparisuddhasīla*)" leads to "the accomplishment of concentration (*samādhisampadā*)".

And the following simile is given to illustrate this principle: "Just as the track of the deer that walked across a flat rock is seen at the point it ascended the rock and at the point it left it, but is not seen on the rock itself, just so showing both the beginning and the end, but not showing the middle, is called the deer-track method (*miga-pada-valañja naya*), thus: "Having shown only the beginning and the end, and not showing the middle should be understood by the wise, possessing a thorough knowledge of the Dhamma, as the deer-track method".[99]

(v) In a number of *suttas* we find that many persons newly acquainted with the doctrine of the Buddha, without previous experience in contemplation or mental development, attain to the Paths and Fruits almost instantaneously merely by listening to a discourse of the Buddha. For example, in the *Upāli Sutta* it is stated: "The Blessed One discoursed to him (Upāli) a graduated sermon—that is to say, He spoke on the subjects of liberality, virtue, the heavens; on the evil consequences, the vanity and depravity of sensual pleasures; and on the advantages of renunciation. When the Blessed One perceived that the mind of Upāli, the householder, was prepared, pliant, free from obstacles, elevated and lucid—then He revealed to him that exalted doctrine of the Buddhas, viz:—Suffering, its Cause, its Ceasing, and the Path".[100]*

This identical passage occurs elsewhere, too, for instance, in the *Udāna* (49). Its commentary gives a fuller explanation: "(A) There, 'evil consequences' means blemish. 'Depravity' means bad, wretched disposition: (which says one) should associate with the unchaste, should not associate with the chaste. Vile disposition is the meaning. 'Impurity' means that by which beings in *saṁsāra* become impure. Hence he said: Beings certainly become impure, friend' (S. III, 69). Thus having admonished (him) against the evil consequences of lust, he declared the advantage in renunciation. He explained and praised the goodness in

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99. Saddasāratthajālinī by Nāgita Mahā Thera (Khaṇṭakakhipa) of Sagu, Sinhala Ed. (Colombo 1900) 14, gāthā 25:

Ādyantameva dīpetvā majjhe pana adīpanaṁ,
miga-pada-valañjoti veditabbo sudhīmatā.

100. M. I, 379-80: Atha kho Bhagavā Upālissa gahapatissa ānupubbikathaṁ kathesi, seyyathīdaṁ dānakathaṁ sīlakathaṁ saggakathaṁ, kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ, nekkhamme ānisaṁsaṁ pakāsesi. Yadā Bhagavā aññāsi Upāliṁ gahapatiṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāsesi: dukkhaṁ samudayaṁ nirodhaṁ maggaṁ. *Translated in *The Blessing*, 84.

the homeless life, *jhāna* and so on (*pabbajjāya jhānādīsu ca guṇaṁ dīpesi vaṇṇesi*) ... "[101]

(B) "... Or (i) 'ready mind' means healthy mind with the disappearance of sense desire; (ii) 'tender-hearted' means non-hard-heartedness, with the disappearance of ill will, by way of loving-kindness; (iii) 'unbiassed mind' means the protected mind, being non-distracted, with the disappearance of agitation and anxiety; (iv) 'elated mind' means non-faint-heartedness by way of support with the disappearance of sloth and torpor; and (v) 'believing heart' means conviction due to right mental disposition, with the disappearance of doubt".[101a]

(C) The sub-commentary to the *Mahāpadāna Sutta* of the *Dīgha Nikāya* explains this passage further: "'The advantage of renunciation' means to whatever extent there be evil consequences of lust, to that extent, in opposition to them, are the advantages of renunciation. Moreover, renunciation is the freedom from obstruction, the freedom from tarnish; by giving up lust, by giving up the perception of lust; by giving up the fever of lust, and by giving up ill will and similar ways, he declared the advantage in renunciation. He explained and praised the goodness in homelessness, *jhāna* and so on".[102]

Here it will be noted: (i) the Blessed One praised the advantage of renunciation (*nekkhamme ānisaṁsaṁ*), etc., homelessness, and the attainment of *jhāna*; and (ii) in consequence of this numbers of persons whom he addressed were able to keep away the hindrances sufficiently long to develop *vipassanā* and attain at least the *sotāpatti-magga*. From the description of access concentration given in the *Visuddhimagga*, the *jhāna* factors in it are very feeble and are at the mercy of the hindrances which take charge immediately, just as a young child falls to the ground every time it is raised up and placed on its feet. Thus the description of the disappearance of the five hindrances given in the passages quoted above does not fit in with the description of access concentration given in the *Visuddhimagga*.

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101. Ud. a. 282: Tattha ādīnavan ti, dosaṁ. Okāran ti, lāmaka-sabhāvaṁ, aseṭṭhehi sevitabbaṁ, seṭṭhehi na sevitabbaṁ. Nihīna-sabhāvan ti attho. Saṅkilesan ti, tehi sattānaṁ saṁsāre saṅkilissanaṁ. Ten' ev'āha: "Saṅkilissanti vata bho sattā" ti (S. III, 69). Evaṁ kām' ādīnavena tajjetvā nekkhamme c'ānisaṁsaṁ pakāsesi. Pabbajjāya jhānādisu ca guṇaṁ dīpesi vaṇṇesi.

101a. Ud. a. 283: Athavā kalla-cittan ti, kāmacchanda-vigamena aroga-cittam. Mudu-cittan ti, byāpāda-vigamena mettā-vasena akaṭhina-cittaṁ. Vinīvaraṇa-cittan ti, uddhacca-kukkucca-vigamena avikkhipanato pihita-cittaṁ. Udagga-cittan ti, thīna-middha-vigamena sampaggāha-vasena alīna-cittaṁ. Pasanna-cittan ti, vicikicchā-vigamena sammā-paṭipattiyā adhimutta-cittaṁ.

102. Dīgha Sub-commentary, (Sinh. ed.), 337: Nekkhamme ānisaṁsan ti ettha yattakā kāmesu ādinavā; tappaṭipakkhato tattakā nekkhamme ānisaṁsā. Api ca "nekkhammaṁ nāmetaṁ asambādhaṁ asaṁkiliṭṭhaṁ; nikkhantaṁ kāmehi; nikkhantaṁ kāmasaññāya nikkhantaṁ kāmavitakkehi; nikkhantaṁ kāmapariḷāhehi; nikkhantaṁ byāpādato" ti ādinā nayena nekkhamme ānisaṁse pakāsesi; pabbajjāya, jhānādīsu ca guṇe vibhāvesi vaṇṇesi.

We saw earlier that a two-way process takes place in *jhāna* namely, the waning of the hindrances and the waxing of the *jhāna* factors. In the passages now discussed, it is this negative description of *jhāna* that is given. If the waning or the disappearance of the hindrances is prolonged, it means that the *jhāna* factors have taken charge and are waxing, or are at least persisting. Thus *jhāna* may be described negatively as the waning or the disappearance of the hindrances; or positively, as the waxing or the presence of the *jhāna* factors. Here it will be noted that the Buddha has "explained and praised" *jhāna* as stated in the passages (A), (B), and (C) above. Further, "he spoke on the advantage of renunciation". Here it should be noted that though access (*upacāra*) (which is unknown to the *suttas*) has not been described as renunciation, *jhāna* (the term used in the *suttas*) has been so described, thus: (i) "The abandonment of the hindrances by suppression occurs in him who develops the first *jhāna*" and (ii) "This escape from lusts which is renunciation".[102a] * The commentary explains: "'Renunciation' means the first *jhāna*"[103] (iii) "But whose heart at the thought of giving up all leaps up".[104]** Again the commentary explains: "Here 'giving up' is the first *jhāna* in the foulness (*asubha*) (subject of contemplation)".[105]

Again, it was stated above that the Buddha revealed to Upāli the path (*magga*), the last of the eight factors of which is Right Concentration (*sammāsamādhi*). It should not be thought that *jhāna* factors are not present in access. They are present both in access (*upacāra*) and in fixed concentration (*appanā*). In the former they are weak, while in the latter they are strong. According to the *Visuddhimagga* (126): "The factors are not strong in access... But the factors are strong in absorption". In this sense access and fixed concentration are two terms used in the commentaries to describe *jhāna* at two different levels: the former to describe the earliest stage, and the latter, the later and more developed stage.

(d) The Sukkhavipassaka ('bare insight worker') Arahat

The view that the Noble Paths and Fruits can be reached by bare insight bereft of *jhāna* leans for support upon the occurrence in the *suttas* and commentaries of certain terms that appear to confirm the attainment even of Arahatship without previous experience in the *jhānas*. Most striking is the use of the cognate terms *suddhavipassanāyānika* ("one who makes pure insight his vehicle"), *sukkhavipassaka* ("bare insight worker"), and *paññāvimutta* ("freed by wisdom") as designations for a certain kind of

102a. Iti. 61: Kāmānam-etaṁ nissaranaṁ yad-idaṁ nekkhammaṁ.

* The Minor Anthologies of the Pali Canon; *As It Was Said*, 161.

103. Iti. a. II, 41: Nekkhamman ti paṭhamajjhānaṁ.

104. A. III, 245: Nekkhammaṁ kho pan' assa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati. ** Gradual Sayings III, 179.

105. Mp. III, 321. Nekkhamaṁ kho panā ti idha nekkhammaṁ nāma asubhesu paṭhamajjhānaṁ.

Arahat. If these terms imply the complete absence of any previous attainment of *jhāna* in the Arahats to whom they are applied, then this indicates the consummate state itself is accessible to those without full absorption.

The term *paññāvimutti*, "deliverance by wisdom", often occurs conjointly in the *suttas* with *cetovimutti*, "deliverance by mind", as a synonym for the state of Arahatship. The commentaries explain *cetovimutti* as the concentration of the fruit of Arahatship (*arahatta-phalasamādhi*) and *paññāvimutti* as the knowledge of the fruit of Arahatship (*arahatta-phalañāṇa*). A fuller explanation is found in the following passage:

"Here *cetovimutti paññāvimutti* means: by the word *ceto* the concentration (*samādhi*) associated with *arahattaphala*, and by the word *paññā* the wisdom that is associated with *arahattaphala*, is stated. There it should be known that concentration, being freed from lust (*rāgato vimuttattā*), is *cetovimutti*; and wisdom (*paññā*), being freed from ignorance (*avijjāya vimuttattā*), is *paññāvimutti*. For this is declared by the Blessed One: "Monks, that which in him is concentration (*samādhi*), is the faculty of concentration (*samādhindriya*). Monks, that which in him is wisdom (*paññā*), is the faculty of wisdom (*paññindriya*). Thus, monks, the fading away of lust (*rāgavirāgā*) is the freedom of the mind (*cetovimutti*); the fading away of ignorance (*avijjāvirāgā*) is the freedom by wisdom (*paññāvimutti*). Here, moreover, it should be understood: the fruit of *samatha* is *cetovimutti* and the fruit of *vipassanā* is *paññāvimutti*".[106]

Thus the concentration belonging to the fruit of Arahatship is indicated by the word *ceto* in *cetovimutti*, and this deliverance by mind appears to be a universal property of all Arahats. Nevertheless, the expression *paññāvimutta*, freed by wisdom, is used in reference to certain Arahats in contrast to the term *ubhatobhāgavimutta*, freed in both ways, used in reference to other Arahats. Since this latter term signifies one who has reached the consummate state with possession of the eight attainments, does this imply that the wisdom-freed Arahats are devoid of any of the eight attainments? In other words, does this imply that there can be Arahats who are devoid of, or deficient in, the attainment of full *jhāna*?

" 'Wisdom-freed, wisdom-freed' it is said, friend. In what respect has the wisdom-freed been declared by the Blessed One?

"Here, friend, a monk, aloof from sense desire... enters and abides in the first *jhāna* and by wisdom understands it. To that extent,

106. Ps. I, 164-65: Cetovimuttiṁ paññāvimuttin ti ettha cetovacanena arahattaphalasampayutto samādhi, paññāvacanena taṁ-sampayuttā paññā ca vuttā. Tattha ca samādhi rāgato vimuttattā cetovimutti, paññā avijjāya vimuttattā paññāvimuttī ti veditabbā. Vuttañ c' etaṁ Bhagavatā: "Yo hi 'ssa, bhikkhave, samādhi, tad assa samādhindriyaṁ. Yā hi 'ssa, bhikkhave, paññā, tad assa paññindriyaṁ. Iti kho bhikkhave rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī" ti (A. I, 61). Api c' ettha, samathaphalaṁ cetovimutti, vipassanāphalaṁ paññāvimuttī ti veditabbā.

friend, relatively, has the wisdom-freed been declared by the Blessed One ...

"Again, friend, a monk, transcending the sphere of neither perception nor non-perception, enters and abides in the cessation of perception and feeling, sees by wisdom that the cankers are completely destroyed, and by wisdom understands it. To that extent, absolutely, has the wisdom-freed been declared by the Blessed One".[107]

The commentary to the first *sutta* of this *vagga* explains: " 'Relatively (*pariyāyena*)' means in one way; only because of the abeyance (*abhāva*) of sense-desire-obstruction, the first *jhāna* is called finding an opportunity; not in every way ... 'Absolutely (*nippariyāyena*)' means not in one way; moreover, the destruction of the cankers being the abandonment of all obstruction altogether, it is called finding the one opportunity".[108]

The commentary to the present *sutta* explains: " 'Understands it by wisdom' means understands with wisdom the *vipassanā* done on the first *jhāna* (*paṭhamjjhāna-vipassanā paññāya pajānāti*)".[109]

According to this *sutta*, then *paññāvimutta* is a *jhāna*-attainer whether considered relatively or absolutely. Further, the *vipassanā-paññā* of the *paññāvimutta* is based on the first *jhāna* according to the commentary. Therefore the *sukkhavipassaka* is a *jhāna*-attainer.

Further evidence can be accumulated to substantiate the indispensability of *jhāna* to the consummate state. Every Arahat at the time of his attainment is endowed with the faculty of concentration (*samāhdindriya*), the power of concentration (*samādhibala*), and the Right Concentration of the Noble Eightfold Path (*sammāsamādhi*), all of which we have seen to be explained as nothing less than full *jhāna*. And a pre-condition for attaining the supramundane (*lokuttara*) *jhāna* of the Paths and Fruits is the achievement of mundane (*lokiya*) *jhāna* during the earlier portion of practice by way of Purification of Mind and the other categories of training. Therefore the Buddha says:

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107. A. IV, 452-53: 'Paññāvimutto paññāvimutto' ti āvuso vuccati. Kittāvatā nu kho āvuso paññāvimutto vutto Bhagavatā ti? Idhāvuso bhikkhu vivicc 'eva kāmehi ... pe ... paṭhamaṁ jhānaṁ upasampajja viharati, paññāya ca naṁ pajānāti. Ettāvatā pi kho āvuso paññāvimutto vutto Bhagavatā pariyāyena pe ... Puna ca paraṁ āvuso bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya c'assa disvā āsavā parikkhīṇā honti, paññāya ca nam pajānāti. Ettāvatā pi kho āvuso paññāvimutto vutto Bhagavatā nippariyāyenā ti.

108. Mp. (Sinh. ed.) 808: Pariyāyenā ti ekena kāraṇena; kāmasambādhassa hi abhāvamatteneva paṭhamajjhānaṁ okāsādhigamo nāma na sabbathā sabbaṁ; ... Nippariyāyenā ti na ekena kāraṇena atha kho āsavakkhayo nāma sabbasambādhānaṁ pahīnattā sabbena sabbaṁ eko okāsādhigamo nāmā ti.

109. Ibid.: Paññāya ca naṁ pajānātī ti paṭhamajjhānavipassanā paññāya pajānāti.

"Monks, there are these four kinds of persons existing in the world. Which four? Herein, monks, one person perfects neither virtue, nor concentration, nor wisdom; a second perfects virtue but not concentration or wisdom; a third perfects virtue and concentration but not wisdom. The fourth perfects virtue, concentration, and wisdom".[110] The commentary explains: "The first are people of the world. The second is the bare insight worker who is stream-entrant and once-returner. The third is the non-returner; since he, indeed, surely obtains the *jhāna* which is produced for the occasion momentarily, therefore the bare insight worker (*sukkhavipassaka*) is also one who is a perfecter of concentration (*samādhismiṁ paripūrakārī*). The fourth is the destroyer of the cankers (the Arahat) alone, for he is perfect in every way (*sabbattha paripūrakārī*) through the abandonment of all the obstructions to virtue and the rest".[111]*

And in accordance with all these statements the *Visuddhimagga* says: "But there is no supramundane without jhāna (*lokuttaraṁ pana yasmā ajjhānikaṁ nāma natthi*)".[112]*

The *paññāvimutta* Arahat is further explained in the following *sutta* passage together with its commentary:

"If this, revered sir, is the way, this the course for getting rid of the five fetters binding to the lower (shore), then how is it that some monks here are those who have freedom of mind while others are those who have freedom through intuitive wisdom?"

"As to this, I, Ānanda, say that there is a difference in their faculties".[113]*

The commentary explains: "To one who is going by way of serenity (*samatha*), the burden is unification of mind. He is called 'delivered by mind' (or 'mind-freed'). To one who goes by way of insight (*vipassanā*), wisdom is the burden. He is called 'delivered by wisdom' (or 'wisdom-freed'). Here, to the elder there is no

110. A. II, 136: Cattāro 'me bhikkhave puggalā santo saṁvijjamānā lokasmiṁ. Katame cattāro? Idha bhikkave ekacco puggalo sīlesu na paripūrakārī hoti samādhismiṁ na paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo sīlesu paripūrakārī hoti samādhismiṁ na paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya na paripūrakārī. Idha pana bhikkhave ekacco puggalo sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya paripūrakārī. Ime kho bhikkave cattāro puggalā santo saṁvijjamānā lokasmin ti.

111. Mp. III, 132: Chaṭṭhe paṭhamo lokiyamahājano; dutiyo sukkhavipassako sotāpanno ca sakadāgāmi ca; tatiyo anāgāmī; so hi yasmā taṁ khaṇikam pi uppattinibbattakaṁ jhānaṁ paṭilabhati yeva tasmā sukkhavipassako pi samādhismiṁ paripūrakārī yeva; catuttho khīṇāsavo yeva, so hi sabbesaṁ sīlādipaccanīkānaṁ pahīnattā sabbattha paripūrakārī nāma. *Ven. Soma Thera's translation.

112. Vis. Mag. 461. * *The Path of Purification*, p. 519.

113. M. I, 437: Eso ce bhante maggo esā paṭipadā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ pahānāya, atha kin-carahi idh' ekacce bhikkhū cetovimuttino ekacce paññāvimuttino ti.—Ettha kho tesāhaṁ Ānanda indriyavemattatam vadāmīti. **Middle Length Sayings* II, 107.

doubt. This is merely stated with function. But of those who go indeed, by way of serenity, one is called 'delivered by mind' (or 'mind-freed'), one is called 'delivered by wisdom' (or 'wisdom-freed'). And of those who go by way of wisdom, too, one is called 'delivered by wisdom' (or 'wisdom-freed') and the other is called 'delivered by mind' (or 'mind-freed'). Here, 'What is the reason'?, he asks. 'Owing to the difference of faculties, I say, i. e. owing to manifold or various faculties'. That is to say: 'You, Ānanda, not having fulfilled the ten *pāramīs*, have not understood all that. Therefore that is not clear. But I have understood. Therefore to me that is clear. For here the difference of faculties is the cause. Of those who go by way of serenity, to one bhikkhu unification of mind is the burden. He is called 'delivered by mind' (or 'mind-freed'). To one wisdom is the burden. He is called 'delivered by wisdom, (or 'wisdom-freed'). Of those going by way of insight, to one wisdom is the burden. He is called 'delivered by wisdom' (or 'wisdom-freed'). To one unification of mind is the burden. He is called 'delivered by mind' (or 'mind-freed'). The two chief disciples attained *arahatta* by the burden of serenity (*samatha*) and insight (*vipassanā*). Of these the Dhammasenāpati became 'delivered by wisdom' (or 'wisdom-freed'). Mahā Moggallāna Thera became 'delivered by mind' (or 'mind-freed')'. Thus should it be understood. The difference of faculties here is the cause".[114]*

Further, the following statement in the *Manorathapūraṇī* throws more light on the bare insight worker, the *sukkhavipassaka*:

"One bhikkhu, intent on the burden of insight (*paññādhura*), after producing the eight *samāpattis* attains the Path of stream-entrance (*sotāpattimagga*); at that moment he is called 'dhamma-striver' (*dhammānusārī*); at the six stages of the fruit of stream-entrance and so on he is called 'body-witness' (*kāyasakkhī*); at the moment of the fruit of the consummate state (*arahatta*) he is called *ubhatobhāgavimutta*, 'freed in both ways'. With the *samāpattis*,

114. Ps. III, 147: Samathavasena gacchato cittekaggatā dhuraṁ hoti. So cetovimutto nāma. Vipassanāvasena gacchato paññā dhuraṁ hoti. So paññāvimutto nāmā ti. Ettha therassa kaṅkhā n'atthi ayaṁ sarasadhammo yeva. Samathavasen' eva ca pana gacchantesu eko cetovimutto nāma hoti eko paññāvimutto vipassanā vasen' eva gacchantesu pi eko paññāvimutto nāma hoti eko cetovimutto ti.

Ettha kiṁ kāraṇan ti pucchati: Indriyavemattataṁ vadāmī ti indriyanānattataṁ vadāmi. Idaṁ vuttaṁ hoti. Na tvam Ānanda dasapāramiyo pūretvā sabbaṁ taṁ paṭivijjhi tena te etaṁ apākaṭaṁ. Ahaṁ pana paṭivijjhiṁ tena me etaṁ pākaṭaṁ ettha hi indriyanānattatā kāraṇaṁ samathavasen' eva hi gacchantesu ekassa bhikkhuno cittekaggatā dhuraṁ hoti, so cetovimutto nāma hoti; ekassa paññā dhuraṁ nāma hoti, so paññāvimutto nāma hoti. Vipassanāvasen' eva gacchantesu ekassa paññā dhuraṁ hoti, so paññāvimutto nāma hoti; ekassa cittekaggatā dhuraṁ hoti, so cetovimutto nāma hoti.

Dve aggasāvakā samathavipassanādhurena arahattaṁ pattā, tesu Dhammasenāpati paññāvimutto jāto Mahāmoggallānathero cetovimutto. Iti indriyavemattaṁ ettha kāraṇan ti veditabbaṁ. Sesaṁ sabbattha uttānattham evā ti.

* Ven. Soma Thera's translation.

freedom by suppression (*vikkhambhanavimutti*), and with the path, freedom by extirpation (*samucchedavimutti*), are attained; the meaning is, freed twice or in two parts.

"Another, intent on the burden of insight (*paññādhura*), unable to produce the *samāpattis*, after becoming a bare insight worker (*sukkhavipassako va hutvā*), attains the path of stream-entrance (*sotāpattimagga*); at that moment he is called 'dhamma-striver' (*dhammānusārī*); at the six stages of the fruit of stream-entrance and so on, he is called 'attained to view' (*diṭṭhippatta*); at the moment of the fruit of the consummate state he is called *paññāvimutta*, 'freed by wisdom'. So with the two intent on the burden of faith (*saddhādhura*)".[115]

Here are shown two yogis who begin contemplation "intent on the burden of insight (*paññādhurena abhiniviṭṭho*)" and attain *arahatta*, one as *ubhatobhāgavimutta* (freed in both ways), and the other as *paññāvimutta* (freed by wisdom). Both of them attained *sotāpattimagga* as *dhammānusārīs*. But the former did so after attaining the eight *samāpattis* while the latter, unable to attain these *samāpattis*, did so as *sukkhavipassaka*. Owing to this difference the former, at the last six *sekha* stages of *sotāpattiphala* and so on, is called *kāyasakkhī* (body witness), while the latter at these same six stages is called *diṭṭhippatta* (attained to view). At *arahattaphala* the former is called *ubhatobhāgavimutta* (freed in both ways), and the latter *paññāvimutta* (freed by wisdom).

Each of these yogis passed through the seven stages of the learner (*sekha*) to attain the fruit of arahatship (*arahattaphala*). At the first stage, i.e. *sotāpattimagga*, both of them are called *dhammānusārīs*. And earlier it was shown that one of the faculties the *dhammānusārī* is endowed with is that of concentration (*samādhindriya*) consisting of the four *jhānas*. After that both of them pass through the remaining six stages of the *sekha* when the former is called *kāyasakkhi* and the latter is called *diṭṭhippatta*. With the eight *samāpattis* the former attains freedom by suppression (*vikkhambhanavimutti*) and, with the *magga*, freedom by extirpation (*samucchedavimutti*). Thus he is freed twice. The same procedure obtains with regard to the two yogis who begin contemplation intent on *saddhā*.

It is, therefore, the ability on the part of the former, and the non-ability on the part of the latter, to attain the *samāpattis*, that bring about the difference of attainment between the two sets of

115. Mp. II, 148-49: Eko bhikkhu paññādhurena abhiniviṭṭho aṭṭha samāpattiyo nibbattetvā sotāpattimaggaṁ pāpuṇāti, so tasmiṁ khaṇe dhammānusārī nāma hoti, sotāpattiphalādisu chasu ṭhānesu kāyasakkhī nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Samāpattīhi vikkhambhanavimuttiyā maggena samucchedavimuttiyā ti dvikkhattuṁ vā dvīhi bhāgehi vimutto ti attho. Aparo paññādhurena abhiniviṭṭho samāpattiyo nibbatetuṁ asakkonto sukkhavipassako va hutva sotāpattimaggaṁ pāpuṇāti, so tasmiṁ khaṇe dhammānusārī nāma hoti, sotāpattiphalādisu chasu ṭhānesu diṭṭhippatto nāma, arahattaphalakkhaṇe paññāvimutto nāma...

yogis. The commentary does not say that the latter is unable to attain *jhāna*, but it does say that he is unable to attain the eight *samāpattis*, which the former is able to attain. It is this alone that makes the latter a *sukkhavipassaka*, a bare insight worker, who can attain *jhāna*.

In the *Susīma Sutta* a group of arahant theras whom the commentary calls *sukkhavipassakas* with understanding (*nijjhānaka*) and freed by wisdom (*paññāvimutta*), are questioned about their achievements. When asked, the arahant theras declared that they had (1) not attained supernormal power (*iddhividha*), (2) not attained the purified hearing of the *devas* (*dibbasota*), (3) not acquired the ability of knowing the mind of others (*cetopariyañāṇa*), (4) not acquired the ability of seeing the decease and the coming to be of beings (*cutūpapāte ñāṇa*), (5) not attained to those peaceful formless deliverances, or emancipations, that transcend form (*ye te santā vimokkhā atikamma rūpe āruppā*).

Since the venerable Susīma Thera did not raise the question of *jhāna* with either the arahant theras or with the Blessed One, it is not discussed in the *sutta*.[116]

What the arahants were questioned about was whether they had attained the *vimokkhas*, and this they denied. And the commentary stresses that 'peaceful emancipations' (*santā vimokkhā*) means the peaceful immaterial (or formless) emancipations (*santā āruppa-vimokkhā*).[117]

This passage is explained in the *Kīṭāgiri Sutta*: "Behold, monks, a certain individual abides, not having attained in the body to those peaceful, formless emancipations that transcend form, but he perceives by his wisdom that the corruptions are extinguished. This individual, monks, is said to be delivered by wisdom".[118]* The same kind of person the *Putta Sutta* calls a "blue-lotus recluse":

"And how, monks, is a person a blue lotus-recluse? Herein a monk, by destroying the *āsavas*, has reached the heart's release, the release by wisdom that is free from the *āsavas*, and having realised it abides therein. Yet he does not abide experiencing with his own person the eight deliverances. Thus, monks, is a person a blue-lotus recluse".[119]**

116. S. II, 121-23.

117. Spk. II, 126: Santā vimokkhā ti, anga-santatāya c'eva ārammaṇasantatāya ca santā āruppa-vimokkhā.

118. M. I, 477-78: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇa honti. Ayaṁ vuccati bhikkhave puggalo paññāvimutto. * *The Blessing*, 294.

119. A. II, 87 : Kathañ ca bhikkhave puggalo samaṇapuṇḍarīko hoti? Idha bhikkhave bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭh'eva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokhe kāyena phassitivā viharati. Evaṁ kho bhikkhave puggalo samaṇapuṇḍarīko hoti. ** Gradual Sayings, 11, 97.

The commentary to the *Kiṭāgiri Sutta* above explains: "'Wisdom-delivered' (or 'wisdom-freed') means delivered by wisdom. It is five-fold by way of these—the bare insight worker (*sukkhavipassaka*) and the four who have attained arahatship having emerged from the four *jhānas*. In the Pāli these have come down as excluding the emancipations (*vimokkhā*). Accordingly it is said: In him who has seen with understanding the cankers (*āsavā*) are destroyed. This is called 'wisdom-delivered' (or "wisdom-freed') (*paññāvimutta*)".[120]*

Here are shown the *sukkhavipassaka* and the four *samathayānika* arahants. The former, we saw earlier, developed *jhāna* at Purification of Mind before becoming *sukkhavipassaka*, did not re-enter and emerge from *jhāna* to develop *vipassanā*, but at *sotāpanna* and *sakadāgāmi* stages was possessed of *jhāna* and at *arahattaphala*, as perfecter in every way (*sabbattha paripūrakārī*) of *sīla*, *samādhi*, and *paññā*, was possessed of more developed *jhāna*. The reader will remember that the *jhāna* the *sukkhavipassaka* attained earlier at Purification of Mind went into abeyance (*abhāva*) owing to its non-renewal, but it was present with the attainment of *sotāpattimagga* as *dhammānusārī*. When it arose at this stage it was a "*jhāna* which is produced for the occasion momentarily" (*khaṇikam pi uppattinibbattakaṁ jhānaṁ*). Nevertheless it was *jhāna*. Thus he is *vipassanāyānika-paññāvimutta*, with *jhāna*, and not bereft of *jhāna*. And so once more *nijjhānaka* is shown to mean "understanding". And "the four who have attained arahatship having emerged from the four *jhānas*", are *vipassanāyānika cetovimuttas*.

Therefore, (i) the venerable Sāriputta Thera and the venerable Mahā Moggallāna Thera belong to the category of the eight-*samāpatti* attaining *samathayānikas*, the former as *samathayānika paññāvimutta*, while the latter as *samathayānika cetovimutta*; (ii) the *sukkhavipassaka* arahant belongs to the category of the non-eight-*samāpatti* attaining *vipassanāyānika paññāvimuttas*, while the four who "emerged from the four *jhānas*" and attained *arahatta* belong to the category of the non-eight-*samāpatti* attaining *vipassanāyānika cetovimuttas*.

Here it may be mentioned that *jhāna* is of three kinds, namely: (i) "What has only just been acquired is inferior (*hīna*). (ii) What is not very well developed is medium (*majjhima*). (iii) What is well developed and has reached mastery is superior (*paṇīta*)".[121]*

The *sukkhavipassaka*, though a *jhāna*-attainer, obviously does not belong to the superior (*paṇīta*) category.

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120. Ps. III, 188: "Paññāvimutto" ti "paññāya vimutto. So sukkhavipassako ca catuhi jhānehi vuṭṭhāya arahattaṁ pattā cattāro vā ti imesaṁ vasena pañcavidho va hoti." Pāli pa' ettha : aṭṭha vimokkhapaṭikkhepavasen' eva āgatā.
* Ven. Soma Thera's translation.

121. Vis. Mag. 86: Paṭiladdhamatto hīno nātisubhāvito majjhimo, subhāvito vasippatto paṇīto. * *The Path of Purification*, first ed. 87.

It will be noted here that because the venerable Sāriputta Thera is called *paññāvimutta* it does not in any sense mean that he is "bereft of" *samatha*, because he has *samatha* of the eight *samāpattis* and *nirodhasamāpatti* as well. The term *paññavimutta* here only stresses that he has reached pre-eminence, excellence, specialisation in the highest degree, in wisdom (*paññā*), for "he hath the topmost place for wisdom now".[122]* Similarly because the *sukkhavipassaka* is called *paññāvimutta*, in no sense does it mean that he is "bereft of" *samatha* either, since he has the *samatha* of *jhāna*, though not of the superior (*paṇīta*) kind. The term *paññāvimutta* here stresses that he has specialised in wisdom (*paññā*), though not in the highest degree. So in the case of the two kinds of *cetovimuttas*.

Just as in the case of the venerable Sāriputta Thera, when considering the expressed "*paññāvimutti*" the unexpressed "*cetovimutti*" has to be understood, so in the case of the *sukkhavipassaka*, when considering the expressed "*paññāvimutti*" the unexpressed "*cetovimutti*" has to be understood.

Sufficient evidence has been adduced to point to the inevitable conclusion: *jhāna* cannot be discarded from the course of training laid down by the Buddha if the proper end of that training, deliverance from suffering, is to be achieved. For the attainment of *jhāna* is a necessary condition for the development of that insight which will blossom into the supramundane wisdom of the noble path. In the gradual training *jhāna* is found in the concentration aggregate (*samādhikkhandha*) of the three aggregates; in the Right Concentration (*sammāsamādhi*) of the Noble Eight-fold Path, defined by the Buddha specifically as the four *jhānas*; and in the faculty of concentration (*samādhindriya*) and power of concentration (*samādhibala*) with which every yogi who enters upon the plane of the ariyas is endowed. Again, in the Seven Purifications, Purification of Mind (*cittavisuddhi*)—which functions as one of the two roots for the trunk of wisdom beginning with Purification of View—is explained as the eight attainments, i. e. the four *jhānas* and the four immaterial contemplations. And in the invariable sequence, also called "supramundane dependent origination", among the chain of sufficing conditions leading to the noble path, concentration is prescribed as the sufficing condition for tender insight or knowledge-and-vision of things as they really are, which in turn is the sufficing condition for strong insight or disenchantment (*nibbidā*) and dispassion (*virāga*), which is the path itself. When these facts are taken into account we find that every attempt to skip the necessity for *jhāna*—whether by way of the *vipassanāyānika*, the *satipaṭṭhānas*, or the bare insight Arahat—upon examination only reveals the indispensability of *jhāna* for all these modes of practice and attainment.

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122. Th. 1015. Paññāpāramitaṁ patto mahābuddhi mahāmuni.
* *Psalms of the Brethren.*

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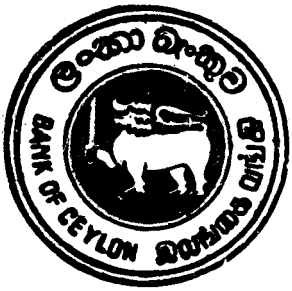

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